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RELIGIOUS MISCELLANY.

(From the New York Observer.)

MORAL STATE OF FRANCE.

MONTAUBAN, (Tarn and-Garonne,) June 24, 1839.

Contempt of life and contempt of death among the French.—Causes of this state of things.—Examples.—Consequences.

The subject to which I will now call the attention of your readers has often occupied the thoughts of reflecting men in this country. At various times, *the Semeur* has pointed out the contempt of life and contempt of death which now characterize the French; and several foreign Christians, after studying this trait of our national habits, pronounce it one of the saddest symptoms of the power which infidelity exerts among us. The careful study of the subject by intelligent men in the United States, may produce salutary reflections.

We learn from the history of mankind that life has been regarded of little value, and even insignificant, at all times when religion has lost its influence upon the mind. Thus, to quote but a single example, recollect with what levity and indifference the citizens of Rome lavished their life under the reign of the emperors. Open Tacitus and other historians of those profligate times; you will see that human blood was there shed, without the least scruple, in the performances of the circus, in the revels of a feast, in popular tumults. Man braved death for the most contemptible reasons; he killed himself in a bath, or in coming away from a frivolous theatrical show while laughing, while discussing a question in rhetoric, without any serious feeling, any thought consonant to the solemn majesty of death.

In the reign of terror of 1793, France presented a similar scene. Executioners and victims, all despised life and death; the one cut off the heads of their fellow men with perfect indifference, not taking even the pains to find any pretext for condemnation; the others went to the scaffold with a cold insensibility; laughing, singing patriotic songs, reciting a scene in a comedy, jesting, uttering blasphemies, each according to his caprice,—at the dreadful moment when their life was about to be ended by the axe of their enemies.

At the present day, the same thing occurs, and I shall have occasion to cite frightful examples in the course of this letter. The French,—at least very many of them,—look upon life as nothing, and run to meet death without reflection, without fear, even without emotion, as they would go to a party of pleasure; they dispense with life as carelessly as a traveller throws off his cloak when he arrives at the door of a hotel.

What is then the principal cause of this contempt of life? It is *infidelity, materialism.* Many Frenchmen disbelieve a future existence; they suppose that man is merely a machine, so arranged as to last for a certain time; this machine is worn out by years; it then breaks; man dies, and all is over! Death is an eternal sleep! All is buried, all is annihilated in the tomb! No judgment of God; no eternity! Such is the horrible and detestable doctrine which, invented by sophists, has found in France too favorable a reception.

Now mark the result. If man is a machine destined to eat, to labor, to sleep some years; if he has no account to render after death; if annihilation awaits him in the grave, it is clear that he is always sufficiently prepared to die. His work is always done; let him die to-day or to-morrow, or in ten years, it is the same in his view; he needs no preparation to fall into annihilation! The Christian, or even the sincere deist, the man who believes in rewards and punishments beyond the grave,—cannot reason thus. The present life is for him an indispensable means for preparation; it is necessary for his sanctification. A disciple of Christ knows that he must be conformed to the image God by faith in the Savior; on this condition alone will he be admitted to heaven. Hence, every day, every hour is to him infinitely precious, because it contributes to ripen his soul for the eternal happiness of the elect. He will therefore prize life.

True, the Christian is disposed to sacrifice his life and despise death. But he does so in *a totally different sense* from the materialist; he boldly mounts the scaffold when forced to choose *between life and duty.* He then weighs the price of the life he must forfeit with the obligation imposed on him, and chooses readily, freely, with full knowledge of the case, death rather than apostacy or violation of the law of his God. He goes with a firm step to the grave fixing his eyes on heaven. Glory, glory to the martyr who presents his head to to the sword of the executioner, not from levity of mind and stupid insensibility, not to seek a base repose in annihilation, but to remain faithful to his Master and his heavenly Father! It is noble to die in such a cause! Mankind bow with respect before the intrepid confessors of Jesus Christ, who seal their faith with their blood.

But what a vast difference between this manner of despising death and that of the materialist; who, I repeat it, gives his life for the slightest cause, without being able himself to say what has prompted him to die! He is not influenced by religion or by patriotism, or any duty whatever, but by mere fancy, a momentary ill-humor, a fit of bad passion. Examples are numerous, and I shall be embarrassed to choose them.

First, *suicides.* Every morning the journals relate the deplorable end of several unhappy persons who have opened with their own hand the door of the tomb. But do you suppose these men who kill themselves have long and seriously meditated upon death, before seizing the pistol or the poison to consummate their suicide? Do you suppose they have weighty reasons for resolving to die? No, it is commonly the effect of a little impatience; some slight derangement of their calculations; a sarcastic or mortifying word which they have heard; a trifling dispute, want of work, a slight accident,—whatever you can imagine most puerile and frivolous; for such things they throw away their life as too heavy a burden! they hide themselves in the grave, as children run away from a phantom! Lately one of our most celebrated comedians killed himself: why? because he had heard a hiss! yes, a single hiss! And he was the father of a family! He did not scruple to leave behind him a widow and four unfortunate children; he did not scruple to plunge into the dark abyss of eternity, in order not to feel the pain which a slight mark of disapprobation at the theatre had caused him! Sometimes a young man, a child, takes his own life, because he has received a reprimand from his parents; or a woman kills herself, because she has been disappointed in love; or an old man, because he can no longer enjoy the pleasures of youth. It is estimated that there are in France at least three or four thousand suicides a year!

If these men had any religious sentiment; if they believed, even confusedly and obscurely, in a future life, a Divine judgment, eternal rewards and punishments, surely they would not kill themselves! Before taking the weapon to consummate their suicide they would reflect on the terrible consequences of this crime; they would at least delay the deed, and tomorrow they would perceive that their despair was but an idle whim; a dream of their diseased imagination, a momentary pain. No, they would not kill themselves! But as religion does not restrain them, as they believe only in annihilation, they despise life, and quit it as easily as they quit a gaming table; they despise death, and go to it as readily as they would go to attend the opera.

Second example: *mobs.* When a mob occurs in Paris, you see immediately flock together laborers, young men, children, who take muskets and expose themselves to fall under the murderous bullet: why? They know nothing of political affairs; they have no idea of the organization of a government; no great absorbing thought animates them; they would even be unable to tell what they want and would demand, if they should be victorious. What then leads them to confront death! Nothing or almost nothing. They sport with death without attaching to it the least importance; their pulse beats no quicker in the midst of carnage; their brow is calm, their looks careless; still more, they try to jest during the struggle, and mingle bursts of laughter with the groans of their companions who fall by their side mortally wounded. The combat is to them a pastime, a recreation, an agreeable diversion from the monotony of life. Perhaps they will breathe in two minutes their last sigh, and leave in the streets, disfigured bodies, sad objects of mourning to good citizens, and which will extort from their weeping mothers cries of despair. But they heed it not; like the Roman gladiators in the amphitheatre, they shed their blood to afford a horrid amusement and to draw forth the applause of the multitude!

It is hardly necessary to remark to what imminent dangers such a moral state exposes France. The man who sets no value upon his own life is master of that of others; being willing himself to die, he can commit any crime unchecked by the restraints of law; for, after all, the greatest punishment which society can inflict upon a criminal is death; and when death itself does not terrify, what defence remains for the public safety and the life of the citizens?

If there are in a country thousands of men who fear neither divine justice nor human justice, they will ever be ready to make attempts against the peace of society. Such attempts will be to them a matter of no serious consequence, and they will renew them on every favorable occasion. Are they conquered? very well! they die, and what of that? Sooner or later they must die; and as they need no preparation to return, as they believe, to annihilation, they lift the standard of revolt, singing some merry song. Where then is the power of the government? what dread is there of its sword? Suppose that a large part of the population should be led by materialism to the sentiments I have mentioned, is it not evident that the constitution could not long subsist, and that everything would soon fall into anarchy?

This contempt of life and of death produces disastrous effects even in commercial business. Many men reason as follows: 'I am about to engage in a hazardous speculation; to venture my fortune in a sort of lottery; one of two things will happen; either I shall gain in a short time a large property, or I shall lose all. In the first case, I shall have a magnificent house and display a dazzling luxury; in the second case,—if I am ruined,—one resource remains; I will blow out my brains with a pistol! On then! and no false scruples! to be rich at once or to die!' And as they say, so they do. Suicide is one of those chances which enter into their calculations when they speculate; it is one article in the account of profit and loss. They form gigantics projects, adventurous enterprises, reckoning on a quick death if they do not succeed. And this explains why so many persons in moderate circumstances expose all they possess in hazardous speculations. What becomes then of honesty, prudence, confidence in commercial business? If these speculators valued life, and believed the doctrine of the soul's immortality, they would be cautious: the prospect of suicide would not enter into their calculations; but being materialists, they are under no moral restraint.

Others reason still more shockingly, if possible. I knew a person (a student in medicine) who said coolly, and without the slightest feeling of shame: 'I intend to give myself up to all my passions; I intend to enjoy myself in every possible manner, and to live in a continual revel. True, I shall not last long; my body will be worn out and grow old prematurely; my purse will be exhausted; soon I shall be the subject of great natural infirmities with not a copper in my pocket. But it is all the same; this kind of life may last *one or two years*; I ask no more after this; a bullet through the head will rid me of an existence of which I shall be weary!' What shocking reasoning! This man had voluntarily reduced his whole earthly life to one or two years, and anticipated suicide with the stupid indifference of the savage who offers his head to the scalping knife of his enemies.

We have seen (incredible fact!) the same doctrine advanced before the courts by an assassin who was a man of some education. This wretch, named *Lacenaire*, gravely told the court that he had made a sort of *algebraic equation* between the advantages and the dangers of crime: 'I knew well,' said he, 'that by killing others, I exposed myself to perish on the scaffold; but what is the punishment of the scaffold? it is a momentary pain: *and then comes annihilation.* I foresaw what has overtaken me; but meanwhile, I have enjoyed the fruit of my assassinations, and I persist in maintaining that I made a good calculation. Since I have fallen into your hands, condemn me and cut off my head; you are my enemies and I am yours: we shall be even. I do not at all regret having killed several persons to seize what belonged to them; I would do it again, if I could.' Thus spoke Lacenaire at his famous trial, and all France shuddered at this monstrous theory of murder, and at this shameless language. But why be astonished? Lacenaire was a meterialist who carried his principles into practice. He consented beforehand to lose his life, if he might procure by assassination some physical enjoyments; he lived without God in the world; he had no conscience; he regarded a future life as a fable; what then could hold him since he had broken through the restraints of the laws by losing the fear of death! Infidelity reaps what it sows.

Contempt of death is seen among us on memorable funeral occasions. When an illustrious citizen descends to the tomb, the people accompany him to his last home. There were at the funerals of General Foy, Benjamin Constant, Manuel General Lamarque, *a hundred thousand* persons, and perhaps more. You would presume that, in this great mourning of the country, the multitude were attentive, respectful, serious, and that they showed some veneration for the bones of extinct generations, when they entered the grave yard. Alas! no. The sight of human graves awakens no solemn reflections in this people. Even there, over thousands of graves, the French bring their political quarrels, their hatreds, their plots, and they disturb the majestic silence of the tomb by furious outcries against their adversaries. The republicans choose for example, the funeral of General Lamarque to stir up a revolt against the government, and hardly were the mortal remains of the celebrated lieutenant of Napoleon committed to the earth, when blood was spilled in the streets of Paris! There seemed to be a disposition to sacrifice to him, as among the pagans, a holocaust of human victims! This fact occurred only a few years ago, and the same scenes would be repeated on a similar occasion; this indifference to life, and this contempt of death having lost nothing of their pernicious influence.

This trait in our national character is also observable in common conversation. If the death of a friend or relative is announced, the news excites no seriousness, no expressions of pious feeling. He is dead, says one in a tone of levity. Well! this is the lot of all. Has he left a vacant office? a large fortune? Who was his physician? will he have a monument? he has made his successors wait long enough. And after these inquiries carelessly put, the conversation reverts to the theatre, novels, the fashions of the day. O majesty of death! O terrors of the grave! what have become of you? The infidel has reached the same goal with the Christian, but by a wholly opposite road. He can exclaim, in the language of Scripture; '*O death, where is thy sting? O grave, where is thy victory?* because he throws to the winds the last fragments of his faith, as the Christian can utter these words, because he is assured of a happy eternity.

I will not pursue farther these sad details. Enough has been said to show how necessary is the Christian faith to nations, to families and to individuals. Reflect on this contempt of life and death which prevails in France! weigh the consequences which must follow, behold society without protection, the laws without force, the most sacred rights without any solid security, crime without restraint; consider all the evils which must attend such a state of things; turn your eyes to the dark prospects which this demoralization is preparing for us, if Christianity does not revive in this country; and you will understand what a nation is, and what it can become, when it forgets its God, when it denies its Savior.

Accept &c. G. DE F.

PRIDE AND HUMILITY.—'God resisteth the proud;'—singles out pride for his grand enemy and sets himself in battle array against it. 'But he giveth grace'—pours it plenifully—on humble hearts. His sweet dews and showers of grace slide off the mountains of pride, and fall on the low valleys of humble hearts, and make them pleasant and fertile.—*Leighton.*

CHRIST OUR SUN.—O my soul, thou sometimes waxest and wanest in thy duties as the moon in her light. At one time thou art full of spiritual appetite and vigor, at another in lowness and want of strength. The cause is not in the Sun of Righteousness, who is always alike, but in thee who turnest not the same aspect always toward him, and therefore hast not always the same light and heat. If thou thinkest to get thy brightness from the stars aronnd thee, instead of thy Sun, thou will be like the dark part of the moon, turneth away from the natural sun, which often scarcely appears, or when it doth appear, as dull as it is cold. In all providences, ordinances, and situations, Christ must be thy succor, thy light, thy life and thy trust. —*Serle.*

(From the American Quarterly Register.)

WISDOM IN CLERGYMEN.

[By Rev. Charles B. Hadduck, Professor in Dartmouth College.]

Among the qualifications of a Christian minister, mention is made of wisdom. A degree of prominence is given to this trait of character by the remarkable counsel of our Savior to the Apostles, 'Be ye wise as serpents.' That the nature of the quality might not be mistaken he adds the caution, that they be 'harmless as doves.' St. Paul recognizes the same trait and the same limitation of it in his frequent contrast of 'the wisdom of this world,' with 'the wisdom that is from above,'—'the wisdom of men,' with 'the wisdom of God.' He, also, in an eminent degree, illustrated this feature of ministerial excellence by his own example. He became all things to all men, without violating his consistency; and caught them with guile, without making gain of them.

This wisdom is the combination of different traits; and more easily described by its effects, than analyzed into its elements. It seems to involve sagacity, prudence, common sense, and a knowledge of the world. It supposes integrity of principle, benevolence, and self-control. And, in point of fact, as it must naturally be from its constituent principles, it is, in its higher degrees, a rare endowment. Learning, the choicest and deepest, does not imply it; zeal, the purest and warmest, does not secure it. There may be strong intellect and ardent love without it. It is not showy in his exhibitions. It has not the prominence of a bold individual attribute, like imagination or reason. It is rather a happy temperament of all the powers; a beautiful proportion among the different features of the character; an invisible spirit of propriety diffused throughout the entire constitution and action of the man. Washington had it in an eminent degree in civil and military life. No man felt able to tell, in a word, wherein his great strength lay, and yet every man saw and venerated it. Our blessed Savior was the perfect model of it. He needed not that any should testify of man for he knew what is in man. He could speak as never man spake. He was in the world, and yet above it; among men, at their feasts, and marriages, in the tumultuous assembly, insulted by the taunts and goaded by the violence of a mob; and yet he was holy, harmless, undefiled and separate from sinners. He was Wisdom. Happy the man who has learned in this school.

The nature and value of this qualification will be more clearly seen, by considering some of the occasions on which it is needed.

And, first, it is necessary in the study and application of theological truth. In every professed theoretic truth admits of infinite variety of exhibition and application. The great principles of government and political economy are, in themselves, as permanent as the truths of mathematics; the essential principles of medicine are for the most part settled and universal: the law of the land is fixed by statute or by general consent. In all these departments a studious man soon acquires a tolerable accuracy and compass of theoretic knowledge; and in all of them, may still, with the greatest learning, be to every practical purpose, a madman or a fool. There is, besides, and beyond all theory, a certain tact, a certain judgment, a quick and nice perception of fitness, in a word, a practical wisdom, without which the strongest minds are weak, and the best principles often lead to absurdity and defeat. There is, in reality, no such thing as a general principle. All reality is particular. General principles are mere abstractions. In nature and in life, we find these always modified by circumstances. The mechanical powers are never applied without being affected by friction, changes of temperature, and other accidental causes, which modify their operation, and affect their result. A skilful mechanic makes the necessary allowance, and, by means of a practical wisdom acquired only by observation and experience, estimates with surprising exactness the kind and degree of modification, to which the principles of his art are subject. This modification becomes more important as the circumstances become complicated; and is most of all important in reference to intelligent beings, whose ever varying feelings, condition, and volitions, present a striking contrast to the simple and uniform character of inanimate matter. A man, who should regard nothing but his general truths, in the practice of the manual arts, would expose himself to failure and ridicule. He who should apply the lessons of history, the doctrines of medicine, or the laws of the land, with the same disregard of the varieties of condition, time and character, among men, would be justly deemed a visionary and properly held responsible for his folly and presumption.

The Bible is a book of faultless principles. To discover and systematize these revealed truths, in their simplicity and beauty, requires no ordinary study and discernment. To apply them to the changeful forms of society, to make allowance for new varieties of character and new circumstances, without sacrificing or marring the principles themselves, demands even higher and rarer qualities. Because Paul directs Timothy to bring with him the cloak, which he had left at Troas with the books and the parchments, no one would think of urging the same duty on the body of Christians in all ages. And because the same apostle advised the primitive preachers not to marry, we do not all hold the unlawfulness of marriage among the clergy. In such plain cases the consequences of applying the precept beyond the circumstances to which it was originally adapted, renders any such application a gross absurdity. But it is possible one might see such an absurdity, and yet not discover, that a similar liberal interpretation may with equal propriety be given to the prohibition against going to law before unbelievers, to community of goods, to unquestioning subjection to government, to holding property in men, to the command to give to him that asketh, and to many similar usages and precepts of apostolic authority. To distinguish the spirit, the essentials of Christianity from what is local or temporary, and incidental in it, and to give its doctrines the form and complexion, which adapt them to particular times and circumstances, and yet to preserve untarnished and unmixed the vital truths of revelation, requires a happy mental constitution, too rare not to attract attention, and too important not to command respect. A pure Christianity, at once glowing with the hues of originial thought, and redolent with the odors of a fresh blown piety, a system of doctrines and a mode of preaching, true to inspiration, and yet moulded to the demands of the times, and fitted to the great ends of the gospel, how seldom has God given to this world the enviable treasure in an earthern vessel, since the perfect Man was heard in Judea.

There are men of a single principle, some *ism* or other, to which every thing else pays obeisance; they preach it; they pray according to it; they talk of it when they rise up and when they sit down; they are, in short, the very incarnation of it. To them nothing is good in faith or practice, in which this principle is not the main element; and nothing too wrong to be sanctified by it. Whether it be anti-slavery or anti-abolition, anti-masonry or moral reform, it is with them first and last and midst and without end. If it take the form of a favorite doctrine, as of the sinner's ability or inability, of fore-ordination, or free-will, of submission, or perfection, it seems to the diseased vision of its victim, to be the one thing revealed, written all over the volume of Divine Truth, within and without. If it be a principle of interpretation, that of the analogy of faith, for example, or of accommodation, or the double sense, it is the golden key that unlocks all the mysteries of Scripture. If a philosophical theory, it explains all and harmonizes all. It resolves every thing, and every thing is resolved into it. Whether it take the name of Scottish or German, sensual or transcendental, it is equally positive of being the philosophy of philosophies, and having the exclusive right to interpret the Scriptures in its own way.

There are, also, *theoretical* preachers and *practical* preachers, the former always explaining difficulties, and always finding difficulties to explain; the latter earnestly and incessantly urging men to duty, and mourning and wondering that men think so little of their exhortations. There are men passionately attached to old things, and men equally fond of new things. In the former the divines of the seventeenth century speak, though dead; in the latter, the mode of argument and expression, which some fortunate enthusiast, of the warm tempered West, has transferred from the forum to the pulpit, make us almost to doubt, whether we are, in reality, in the temple of the Lord or the market-place. The extremes of delicacy and of vulgarity may find their way into the language of the sanctuary; a delicacy, so extremely fastidious, that the most common names of things, made prominent in the Bible, are rejected as unfit for the public ear; a vulgarity, which is not offended by the grossest illustrations, the coarsest humor, and the use of colloquial contractions and inaccuracies of language.

How much the candidate for the sacred order, needs that best and rare intellectual endowment, a practical wisdom, which, as it were, instinctively discerns the true, the pertinent, the proper, and enables a man to maintain the happy medium between extremes, and to command the respect of all by falling into the extravagances of none.

The need of such wisdom is seen, secondly, in the *pastoral office.*

In pastoral life extremely delicate questions arise. The limits of pastoral authority are ill defined; the duties and responsibilities of church members far from being settled; and the whole course of ecclesiastical discipline full of uncertainty and perplexity. Matters of difference between the individual members of a church, between different churches, or between a church and its pastor, often involve points of much difficulty and delicacy, and demand the exercise of the nicest discrimination and the utmost sagacity and good judgment, in adjusting them. Our form of church government leaves great responsibility to rest on the pastor, and renders a well-balanced mind, an eminently wise man, an invaluable treasure not only to his own people, but to the whole circle of churches with which they are on terms of Christian intercourse. In the ordinary intercourse of a minister with his people, there is room for the exercise of all the wisdom we are capable of attaining. Discretion out of the pulpit gives authority to the pulpit itself. A skilful husbanding of the resources of the pastor, secures a respectful audience to the preacher. An obstinate adherence to a favorite measure, and a fickle and fluctuating course, may equally abridge the influence of a minister. There are particular cases in the history of communities, which cannot safely be overlooked or disregarded. There is a time to sow and a time to reap; a time to take a stand on some great truth or principle of duty, with a martyr's fortitude, and a time to flee from one city to another. Happy, happy the man, to whom God giveth wisdom to discern the signs of the time, and to adapt himself to the exigencies of the Divine Providence.

The need of wisdom is, also, obvious in the relations of the minister as a man.

It is not possible to separate the professional from the private character; the pastor and the preacher, from the citizen, the neighbor, the husband and the parent: indeed, the eloquence, the influence, the usefulness of a minister depend essentially on his personal character. It is not simply, nor mainly, what a man utters in the desk, or does in his profession out of it, that determines the impression he makes. The life of the man, known and read of all men, insensibly infuses its influence into his speech and his measures. The very same words are the same no longer, when they drop from other lips; and the identical policy, which adopted by one man is coldly approved and reluctantly supported, meets the wishes and engages the enthusiasm of all, if proposed by another. Nor is it altogether a difference of direct personal influence; the policy and the speech of men of opposite characters, however alike in form and every definable feature, are nevertheless as different as the zephyr that floats to us over the stagnant marsh, from the zephyr that is wafted across a garden of spices. It is a zephyr still and a zephyr only—a soft breath of air; but in the one case we involuntarily turn away our faces; in the other, it is luxury to breathe.

The differences of private character, which we have now in view, are such only as result from different degrees, not of moral excellence, but of wisdom and discretion. A man may do a real kindness, with true good will, but with so bad a grace, that he gets no credit for it. He may reprove a fault with a gentle spirit, but a most ungracious tone. One may shake hands with his neighbor in a manner that seems to wish him farther off. Men, of whom such are specimens, complain of being perpetually misapprehended; and with great reason, for they are continually misrepresenting themselves. We may be over precise also, or loose in pecuniary matters, and in manners—in one style of living and in dress. An intelligent people choose to see the man whom they have selected for a spiritual teacher, neither vain of idle distinctions, nor careless of the proprieties and dignity, which befit a cultivated mind and an honorable profession. A fop, a sloven, are equally condemned. He who haggles with market men and stage proprietors, and he who cannot safely be trusted with his own money or his own horse, are alike subject to reproach.

In all these views, the character of a minister of the gospel is hard to maintain. He is a wise man, who does not materially err.

[From the American Pastor's Journal.]

RESEARCHES AMONG THE RECORDS OF THE OLDEN TIME.

Having fallen upon some notices of the progress of religion in the last century, I have transcribed some extracts, with the hope that by being republished, they may add something to the ecclesiastical history of our country, and perhaps be the means of affording useful hints to ministers for the promotion of piety in their congregations. H.

In 1679 the Massachusetts government called a synod of all the churches in that colony to consider, '1. The evils that have provoked the Lord to bring his judgments on New England. 2. The way to reform these evils.' Among their answers to the second question, the synod advised the several churches to an express and solemn renewal of the covenant with God, and each other, for the suppression of sin, and the revival of piety. Many of them complied, and thereupon there was a very remarkable work of grace among them. In the colony of Connecticut, similar efforts and fruits were had. But after a few years there came a great dearth. The old spirit of New England went sensibly out of the world, as the old saints, in whom it was, had gone; and instead thereof the spirit of the world, with a lamentable neglect of strict piety, crept in upon the succeeding generation.

But another revival occurred about 1705. The manner of its origin may be gathered from what follows. A reverend divine of New England, writing from Boston in 1705, gives the following details of the commencement of the work in a particular parish, which account by its allusions to the efforts for the promotion of good morals, seems to intimate that very general efforts were made throughout the country to repress wickedness and promote at least the outward observance of religious duties. These efforts seem to have awakened the churches to desire, and prepared them to receive, still greater blessings. The minister alluded to says as follows:—

'Our societies for the supression of disorders, increase and prosper in this town; there are two more such societies added unto the former; there are also religious societies without number in this country, that meet at proper times, to pray together, and repeat sermons, and forward one another in the fear of God. In some towns of this country the ministers, who furnish themselves with a society for the suppression of disorders, hardly find any notorious disorders to be suppressed: but then their societies are helpful unto them in doing abundance of good for the advancement of serious religion in the neighborhood, and to make their ministry much more profitable in the weekly exercise of it.'

Another gentleman writes: 'To gratify your desires to know what progress we make here in our societies, I add a line or two to certify, that in Boston the societies for suppressing disorders are upheld, and two other societies of the same nature erected. All which are spirited to be active, according to their abilities and influence, to promote virtue and discountenance and suppress vice. And not only in Boston are such good things done, and doing, but in many places in the province besides. Omitting many other things that might be enumerated as to other places, I shall sum up in short, an account of what hath been done in a town called Taunton, through the rich mercy of God.—The Rev. Mr Danforth, minister there, having seen some printed accounts of the methods for reformation in Old England, in imitation thereof (after earnest prayers to God for success) obtained of several inhabitants of the place (that were noted for sobriety and zeal against sin) to meet with him once in each month, to consult what might be done to promote a reformation of disorders there. And after a day improved in fasting and prayer together, they first attempted to induce the heads of families to set up family worship; and God gave them great success; so that most of the families in the large towns hearkened to their exhortations and reproofs, and set upon the practice of family prayer morning and evening every day. Having heard and read some accounts of the religious societies of young men in London, they were encouraged to endeavor the like among them. And beyond their ex-

pectation, God working with the greatest part of the youth, to form themselves into societies for religious exercises, signing some good rules to be observed by them therein, much like the orders of the societies of young men in London. —The good effect whereof was the putting an end to, and utter banishment of their formerly disorderly and profane meetings to drink, &c.

The following letters from Mr Danforth himself, give account of the results.

Taunton, Feb. 20th, 1704-5. 'Sir, We are much encouraged by an unusual and amazing impression made by God's spirit on all sorts among us, especially on the young men and women. It is almost incredible how many visit me with the discoveries of the extreme distress of mind they are in about their spiritual condition. And the young men, instead of their merry meetings, are now forming themselves into regular meetings for prayer, repetition of sermons, signing the same orders, of which I obtained some years ago a copy from the young men's meeting in the north of Boston. Some awful deaths and amazing providences have concurred with the word preached to this good effect. The profanest among us seemed startled at the sudden change upon the rising generation. We need much prayer, that these strivings of the spirit may have a saving issue and effect. Our family meetings are more and more frequented; and two more setting up at two remote corners of our large town, where we despaired of seeing any. Our last society which was yesterday, had almost nothing to do, only to express their joy to each other, that the disorderly concourse of youth was now over. We are, both church and all inhabitants, to renew the covenant for reformation this week, which this people made with God, the last Philip Indian war. We agreed to turn our next society-meeting into a fast also, for special reasons, one of which was that *we find prayer our best weapon to reform vice*; and the devil's kingdom cannot stand before it: also as worldly men, when they find the world comes hovering in upon them, will pull the harder for it, which should make us pray more earnestly and fervently; having had encouragement so far, that when we can do nothing else but stretch our withered hand's in God's work, yet even doing of that shall not be in vain.'

March 5th, 1704–5—'Sir, It was a most comfortable day on the first of March when we renewed the reformation covenant, of which I suppose you have a copy by you already; only we added an engagement to reform idleness, unnecessary frequenting houses of public entertainment, irreverent behavior in public worship, neglect of family prayer, promise-breaking, and walking with slanderers and reproachers of others; and that we should all in our families be subject to good order and government. It was read to the brethren and sisters in the forenoon, they standing up as an outward sign of their inward consent; to the rest of the inhabitants, in the afternoon they standing up also when it was read, and then every one that stood up brought his name ready writ in a paper and put it into the box, that it might be put on the church record. The forenoon text was Hebrews xii. 4, about resisting and striving against sin, the common enemy of us all. The afternoon text was 2 Chron. xxix. 10.—We gave liberty to all men and women from sixteen years old and upwards to act with us; and had three hundred names given in, to list under Christ against the sins of the times. The whole acted with such gravity and tears of good affection, as would affect an heart of stone; parents weeping for joy, seeing their children give their names to Christ. And we had several children of the church in neighboring towns, who came and joined with us in it. We have a hundred more that will yet bind themselves in the covenant, that were then detained from meeting. Let God have the glory. Yesterday fourteen were propounded to the church.'

Taunton, March 20th, 1704–5. 'Sir, My time is spent in daily discourse with the young people visiting me with their doubts, fears and agonies.—Religion flourishes to amazement and admiration; that so we should be at once touched with soul-affliction, and this in all corners of the place; and that our late conversions should be attended with more than usual degrees of horror, and Satan permitted to wrestle with them by extraordinary temptations, and assaults, and hours of darkness. But, I hope, the deeper the wound, the more sound may be the cure: and I have little time to think of worldly matters; scarce time to study sermons, as I used to do; but find God can bless mean preparations, whenever he pleases; so that such shall be most cried up and commended, which I have had scarce time to methodize. I think sometimes that the time of the pouring out of the Spirit upon all flesh may be at the door. Let us be earnest in prayer, that Christ's kindom may come; and that being an instrument of good to others, I may not be myself a cast-away.'

Yours, S. D.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I was glad to see in a late number of the Register, an extract from Rev. Mr Hill's funeral discourse, occasioned by the death of the late Dr Bancroft, and which I flattered myself would be followed by other portions of equal interest. The discourse was listened to, on the occasion of its delivery with very great satisfaction by a numerous audience, and there were parts of it which had a most thrilling effect. It is indeed an admirable discourse—a tribute, as beautiful as it is just, to the memory of an excellent man; and I could wish that it might be as extensively read as the subject of it was extensively known.

It falls to the lot of few to possess in so large measure, the confidence and respect of the public as that aged servant of Christ and father in the ministry, who has furnished the materials for this biographical notice.

I love to recall the image of this venerated man, such as I have known him during the many years in which I have been permitted to share his friendship. From the commencement of my ministry he has been to me even as a father; and I have felt that it was a privilege the value of which cannot easily be estimated, to go to him for counsel, in any emergency. For he possessed a large share of practical good sense, which fitted him in an eminent degree to be a wise counsellor and adviser in all matters of prudence.

How loved, how honored in the ministerial association with which he was connected, the united and spontaneous testimony of his brethren, in a communication which they addressed to his family, affords satisfactory proof.

In what esteem he was held in the more immediate sphere of his labors, may be judged from the kind, considerate, and respectful treatment of himself and his family, through all the vicissitudes of his life, even to its close. He was a prophet, not without honor, where he was best known, among his own people, in the Church over which he presided with an unsullied fame for more than half a century. He was not cast off and neglected in his old age, when by reason of infirmities, he was no longer capable of active service. A new generation had risen up around him, but they had been taught to reverence and honor the good old man, who had worn out his life in the service of God as a devoted minister of Jesus Christ.

Nor was he suffered to go off the stage where he had acted so important a part, as an ordinary man. He had been honored in life—he was honored in death. A great assembly, convened on the occasion of his funeral obsequies, testified their regard for his memory by their silence, their solemnity and their tears. And he was followed to the grave by a multitude of sorrowing friends and relatives, to be laid by the endeared companion of his youth and age, who had preceeded him but by a few months to the gathering place of the dead.

There, the bodies rest in peace—there in that rural cemetery—that consecrated grove—that hallowed retreat—beautiful by nature—and adorned by art—there they lie side by side in peaceful slumbers; and many a footstep shall visit the spot, and many an eye shall moisten, while it reads the inscription that shall tell where the wise and the good and the true hearted repose, but are remembered and honored still. Yes, the good name of the righteous outlives the body; and long after the grass has grown green over the grave, long after the mortal part shall have been dissolved into its original elements, will the aged fathers who knew his worth and were benefited by his labors, and enjoyed his friendship, tell their children and their children's children of the labors and sacrifices, the social and domestic virtues, the professional eminence, the intellectual and moral worth of him whose dust reposes there.

Nor is this all. No—blessed be God, this is not all. The time will come when the memory of the great and good will be blotted out of the memory of man. But there is a book of remembrance in which their names are written, and from which they never will be erased. 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.' Yes—blessed are the dead who died in the Lord, for they rest from their labors and their works do follow them. J. A.

MORE THAN A MATCH FOR A ROBBER.—In a Persian apologue, the lesson and benefit of sincerity are beautifully taught. A mother, in giving her son forty pieces of money as his portion, made him swear never to tell a lie, and said, 'Go, my son, I consign thee to God, and we shall not meet again till the day of judgment.' The youth went away and the party he travelled with was assaulted by robbers. One fellow asked what he had got, and he said, 'Forty dinars are sewed in my garment.' He laughed, thinking he jested. Another asked the same question, and got the same answer. At last the chief called and asked him, and he said, 'I have told two of your people already that I have forty dinars sewed up in my clothes. He ordered the clothes to be ripped open, and found the money. 'And how came you to tell this?' 'Because,' the child replied, 'I would not be false to my mother, to whom I have promised never to tell a lie.' 'Child,' said the robber, 'art thou so mindful of thy duty to thy mother at thy years, and am I insensible, at my age, of the duty I owe to my God? Give me thy hand that I may swear repentance on it.' He did so—his followers were all struck with the scene. 'You have been our leader in guilt,' said they to the chief, 'be the same to the path of virtue;' and instantly made restitution of spoils, and avowed repentance of the hand.—*Dr Belfrage.*

STATE OF RELIGION IN IRELAND.

The following is part of a communication made to the General Assembly of the Church of Scotland, by the Rev. J. W. Morgan, of the Synod of Ulster in Ireland.

When I appear before you and this venerable court, as the representative and advocate of the Synod of Ulster's Home Mission, although sensible of the high honor conferred upon me, yet am I constrained to feel, that the position which I occupy is very humbling. A mission for Ireland! after the Gospel has shone around it, and preached within it for more than a thousand years. A small island, easily compassed within a few days, and yet, to a large extent, unvisited and unblest with the light of the Gospel! Needing a mission for it, when from it the word of God should long have been sounding forth throughout the distant nations of the earth! Ireland needs a mission. Oh! how much! For what are the associations connected with her name? Ireland and crime! Ireland and insecurity! Ireland and distress! If there be aught of the spirit of patriotism or philanthropy within me, I cannot but feel, in these circumstances, that my present position is truly humbling. And this feeling is not a little increased, when it becomes a part of my duty to disclose the evils of my native land, publicly to declare what I would rather conceal, and openly blame what it would be more agreeable to excuse. But the truth must be told; and, that the sympathy and aid of this Assembly may be gained for my beloved country, I must tell of her ills, and state what remedy we are applying, and wish more extensively to supply, that they may be healed. The fundamental evil of Ireland is its ignorance of the word of God. It is my belief, that the one-half of its inhabitants have never handled the Bible, understanding it to be a book which has come from God, and to whose communications they should pay implicit respect. On the contrary, it is a book with which they have learned to associate the ideas of danger and distrust, and whose circulation is dreaded as spreading contagion and death. After the rebellion of 1798, the Rev. Robert Shaw, of Kilkenny, was so much affected by the destitution of the Scriptures in Ireland, that he undertook to visit England and Scotland, for the purpose of begging Bibles, which he carried over to his native country, and distributed through the towns in the south and west of the kingdom. This practice he continued till the establishment of the Bible Society in 1804. As late as 1820, at which time I became the pastor of a small congregation in the town of Carlow, I could not find a Bible for sale in that town in any of the bookseller's shops, though containing a population of ten thousand persons. What could be expected to be the condition of society in the midst of this famine of the word of God? Just such as we find it, as respects the duties which men owe to God, to themselves, and to one another. Instead of piety toward God, there is prevailing profanity. Profane swearing is a part of the ordinary conversation. I have sometimes gone to the fairs and markets, and stood by the populace to observe their conduct in bargaining with one another, and I have been as often shocked to perceive that scarcely a sentence was uttered that did not contain an oath. Instead of self-respect and purity, drunkenness has become a national and proverbial sin of Ireland. Poor Ireland pays annually, six millions sterling for whiskey, while the complained of expense of its ecclesiastical establishment is not one million. And instead of good will and peace, the stain of blood is on the land, human life is lightly accounted of, and a few pounds would be sufficient to insure the violent death of any man, however estimable, in the southern districts of the country. Witness the death of the amiable nobleman, Lord Norbury, within the walls of his own domain, in the open light of the day. I now ask, what is to be expected from a state of society such as this? Do you wonder at the sin and misery of Ireland? Take from Scotland her preached word, her Sabbath observance, and her domestic altars, and what would she become? So far as these have in later years been neglected, you see what she has become. Whatever weakness attaches to her may be traced to the partial neglect of these practices. And how can Ireland endure unhurt what no other nation can bear? I profess my surprise to be, not that Ireland is so bad, but that she is not worse. Give her the opportunities and blessings of other lands, and the Irishman will be as bright in genius, as generous in heart, and as orderly in life, as any of his fellows. Six millions of Ireland's population, out of eight, are in the darkness of Popery, and what can they be? 'Do men gather grapes of thorns, or figs of thistles?'

But there is one class of my countrymen of whose case I desire to take especial notice, which are denominated the Irish-speaking population. This class may be computed at three millions, of whom the one-half can speak only the Irish tongue, and the other half both English and Irish, while all, however, prefer the Irish, as the language in which they are accustomed to think, and that which alone they enjoy.—Now, how have these been treated? I state an historical fact when I say, there never was, and there is not now, a single place in Ireland where the Gospel is statedly preached in the Irish tongue. Individuals do, occasionally, preach in it; but an Irish church, where the Gospel is preached from Sabbath to Sabbath, in the language of the people, is unknown. How differently have all other people been dealt with? The Highlander has his beloved Gaelic; the Welshman hears in his own tongue the wonderful works of God.

The Presbytery of Paisly, having discovered a few hundred Highlanders within their bounds must need appoint a Gaelic missionary for these; and they have done only their duty; but my poor countrymen, our three millions of people, are left in the dark valley and shadow of death. Ireland's wrongs account for Ireland's ills. Around our coast there have been reckoned as many as six hundred islands: of these, one hundred and ninety-six are said to be inhabited, containing a population approaching to 50,000 souls, but for whom no man appears to have cared. It is only a few years ago, when an honored father of your own church, who lately occupied the elevated chair to which you are now raised, on a visit to Ireland, was credibly informed that an object of worship in one of these islands, was the figure-head of a ship, which had probably been wrecked on the coast. He could scarcely credit the intelligence, but although I cannot vouch for its accuracy, I am not at all surprised by it.

I have seen idolatry as debasing, in the chapels of Ireland, where the poor devotees have been prostrated before crucifixes, and rude figures of saints, and of Christ, apparently as much engaged in the worship of the image, as it was possible for the human mind to be. In the midst of this intellectual and moral debasement what can the national character be?

It must be an affecting consideration for this Assembly, when it is stated that many of their own countrymen are exposed to the contamination of these debasing evils. These come over to Ireland in the capacity of stewards and confidential servants. I think I never met with one of them who did not propose leaving the country whenever his children were approaching to that period when they would be likely to form connexions for life. They dreaded similar events to that which was 'a grief of mind to Isaac and Rebecca,' when their son chose for his wives the daughters of Heth. But such purposes have seldom been carried into execution. Time passed away and the seasonable opportunity of departure never came, till acquaintances being made, and intimacies having grown, and attachments having been formed, marriage connexions were contracted, and your good Scottish names, that were identified with Protestantism, and contending for the truth, have been no longer a sign of religious light and liberty, but have sunk into the shades of Popish error, and been carried down the stream of the country's superstition. And if ever there was a time when the Man of Sin was determined on retaining and extending the conquest which he has already gained in Ireland, this is the time. Chapels are raising their splendid fronts in all parts of the land. Thousands of pounds are said to come from afar to help on with the work. We are threatened with a Popish cathedral in our own Protestant and Presbyterian Belfast. And the day is joyously anticipated when the sons and the slaves of Rome shall raise the shout of triumph, '*Ireland is all our own.*'

But they are mistaken. It is in Ireland the day of righteous retribution, but it is also the day of gracious visitation. The watchmen have been asleep, and the enemy has been sowing tares, but a kind Providence has roused them from their slumber. The virgins, wise and foolish, have all been asleep; but the voice of the bridegroom has been heard in the land, and many are going forth to meet him.

For the Register and Observer.

CHURCH MUSIC.

During a recent excursion in the country, I passed the Sabbath at one of the neat little villages, for which our New England is so justly celebrated, and had the satisfaction of finding a flourishing, though small, Unitarian Society, whose services I attended. The order, decorum, and apparent sincerity with which all the exercises were attended, furnished a satisfactory proof of the happy condition of the society.—I was particularly struck with the style of the music; and as this branch is one of very general interest, I beg leave to offer a few remarks on this subject.

In the village choir, above referred to, there was an organ of moderate power, three female voices, and six or eight male performers. Among these there was no effort at personal display; no striking and conspicuous voices calculated to engross the attention; but a simplicity, harmony, and *unity* of effect, altogether more delightful. The tunes selected were most appropriate to the spirit of the hymns, and sung with an expression of feeling which could not fail to carry home the sentiment to every heart. Indeed, I never so fully realized what is meant by the 'eloquence of music.' The audience manifested a lively sympathy in the exercise,—many of them joined unobtrusively in the performance, and the whole was truly,—what it should be,—an important and delightful branch of *religious worship*.

Let us now see how this department is too often managed in our cities. In forming a choir, some notorious individual is sought for as leader, some 'professor,' as our stage singers modestly style themselves, or an 'amateur,' as our *bon vivants* are called, who display their vocal powers at dinner parties, club meetings, and evening soirees. The filling up is of the same character. A *lady* or two, accomplished in all the modern refinements of Italian and German airs, and accustomed to perform them before an admiring public, no matter whether in a concert hall, or in the fierce atmosphere of a theatre; and a few male singers of less notoriety than the leader, but brought up in the same school, and cherishing the same tastes. Is it to be expected that a choir thus constituted will rightly appreciate their duty? Is it possible that their tastes and sympathies will lead them to such a selection of tunes, and such performance as will be satisfactory to a worshiping assembly? I think not. The tunes are selected less with a view to their adaptation to the spirit of the hymns, than for other reasons, touching only the feelings of the choir. Some conspicuous voice must be exhibited in a solo; or a duett between the leader and the 'prima donna' must be introduced, to create a sensation. Novelties are sought for, partly because they *are* novelties, and sometimes with the express view of preventing the society from joining in the exercise. Brilliant voluntaries and interludes are played off on the organ, having no relation to sacred music; and indeed, the whole affair comes to be a matter of individual *exhibition*, rather than an aid to public worship.

To say no more of the comparative merit of these two opposite styles of music, as matters of taste, or of propriety, allow me to advert to their influence upon the societies where they are cherished or tolerated.

I can truly say, that I have never known a society where the simple, chaste, and devotional style was prevalent, to be annoyed by excitements and party bickerings about the music. The very tendency of such music is to soothe, elevate, and christianize the feelings, and thus to prevent the inroads of strife.—On the contrary, it generally happens that the attempt to introduce something very *recherche*, under the specious name of a great improvement, is productive of deplorable consequences. The music comes to be considered as a separate affair, a curious exhibition of skill and taste, and as *such* is listened to and commented on. Likes and dislikes are expressed; some are delighted and pronounce it almost equal to an opera, while others are shocked, and feel as if the house were desecrated. Parties are formed, and a baneful spirit of *party* bitterness indulged.

Happy for that society, if there be left enough of Christian charity to heal dissentions so ominous of ruin!

If the foregoing views are just, they are of important practical bearing. Believing that they are so, I offer them to the consideration of our Christian Societies, in the earnest hope that they may be productive of good.

STERNHOLD.

FOR THE REGISTER AND OBSERVER.

NORMAL SCHOOL AT LEXINGTON.

The second term of this school commenced, Oct. 16th, with a considerable accesion to the number of students, and a fair prospect of future increase. At the request of the Board of Education, an address was delivered on the occasion by his Excellency, the Governor. A large assembly of the inhabitants of Lexington and the neighboring towns were present. After a brief sketch of the origin and success of Normal schools in Europe and some details respecting the deficiencies both in discipline and instruction in our common schools, the orator, in his usual happy and impressive style and manner, entered into and dwelt upon the particular objects of the Experiment of this *school for Teachers*. By plain, familiar and forcible illustrations drawn from the mechanic arts and other common occupations, it was shown how the preparatory instruction and training in this school would tend to qualify the young ladies for the important occupation which they intend to pursue—the business of disciplining and instructing the young mind and heart. The peroration was very fine—its main topic, the necessity of universal education to the well-being and progress of society and the preservation of republican liberty.

It is not however the object of this notice to laud the address, to furnish an analysis of it, or even a summary of the principal topics embraced in it; but to call up the attention of the readers of the Register to the objects of the school and the advantages it offers to young women who intend to become teachers in our primary or other schools. Thorough knowledge of the branches to be taught—how to communicate this knowledge to young children as their minds are generally unfolded to receive it—in other words, *aptness* to teach—strictness of method and discipline in the school, and skill in governing without severity on the part of the teacher—ready, cheerful obedience, and attachment to the teacher, on the part of the children—with docility, love of learning and delight in learning—all these we wish to see combined, were it possible, in every school room in the Commonwealth. All these topics, and more, were ably handled in the address. Most certainly, as we were told, in the address, if it requires skill to hit 'a nail upon the head' in driving it into a board, and if he, who is accustomed to do this with his right hand, cannot do it with his left, it requires more skill to manage the mind, and direct its strengthening and expanding powers to the successful pursuit of knowledge and virtue. Hence the necessity of a school to teach the art of teaching, and the utility of such a school well managed.

The Normal school at Lexington, besides the advantage of having for its Principal, a man of long experience and established regulations as a teacher, already has a *Model* school connected with it, consisting of perhaps forty or fifty young children, which is instructed by the young ladies of the seminary in turn. This combines practice with theory. A real apprenticeship is served under the eye of the master. He will be able to say, at the termination of the apprenticeship, with a near approach to certainty, what a Town's Committee could only conjecture—not to be sure who *will*, but who *can* keep a good school. The tuition being gratis, the expenses, at this seminary, are moderate, being $1.75 per week for board, or $2.00 including washing.

All sorts of errors, it is said, prevail to some extent in the community, respecting this school, especially in regard to the *pledges* supposed to be exacted upon entering it—such as, that the scholar, who comes there to be made a teacher, must engage to stay three years—at all events, one year, to devote herself to the business of school keeping for life, to keep only public schools, at least to give them the preference. The absurdity of all this ought to be its sufficient refutation. The fact is, no pledge whatever is asked or given upon entering the school, unless the declarations, *that the candidate is sixteen years old, and desires and intends to be a teacher*, can be tortured into pledges. All who enter the school can enjoy all its privileges while they remain, and leave it when they please, and for what they please. Who or what should hinder them? Neither would they necessarily, nor, is it to be presumed, actually, retire in disgrace. Want of friends, failure of health, death of near friends or patrons, change of purpose, taste or inclination, self discovery of unfitness for the occupation at first contemplated, other *important* engagements—any such excuse, it is to be presumed, will pass current for leaving this as for leaving other literary institutions. What motive could there be for retaining an unwilling pupil, if it were practicable? The simple truth in regard to the *time* of remaining at the school is this: One course of the studies contemplated is adapted to occupy a year; another and more complete course, three years. Those who depart before a whole course of study is completed will probably depart without the diploma or certificate usually given, upon leaving a literary institution, to those who remain the full time required to complete the course of study; but not, unless it is their own fault, without carrying away a proportional share of the benefits of the Institution. Of course, with such a plan of education to be executed before him, the Principal would not feel authorized to admit students, expressly upon the condition that they are to quit the school in three months. It would be as absurd as to receive students at our colleges for three months and no more. If the school were already full, perhaps the question might be asked whether the applicant for admission purposed to remain for a year, or more; but, it is believed, no such question has been or will be asked, till that exigency happens. In the present stage of the experiment, it is desirable that all, who are suitably qualified and wish to enjoy the benefits of the school, for a season, should repair to it—especially those who have already taught schools, but wish to ascertain whether some further insight into the mystery of teaching and governing may not be obtained at the Normal school—it is desirable, because it will be an immediate advantage to the individuals, and afterwards to those placed under their instruction in our schools. There is little doubt that many, who might enter intending to remain only three months or six months, would afterwards see cause to double the time—at least such is the inference which has been drawn from incidental visits to the school, and expressions of satisfaction which have fallen from some of the students who attended the first term. As the writer of this notice has taken considerable, certainly unauthorized liberties, in some of the remarks which he has made, it may be proper to state in conclusion, that he is not an inhabitant of Lexington, nor in any way interested in or connected with the Normal school, except as a friend of Education, of reasonable and promising experiments to advance Education, and the parent of one of the pupils attending the school. D.

Death.—'It is worthy of remark,' says Lord Bacon, 'that there is no passion in the mind of man so weak, but it mates and masters the fear of death; and, therefore, death is no such terrible enemy, when a man hath so many attendants about him that he can win the combat of him. Revenge triumphs over death; love slights it; honor aspireth to it; fear pre-occupieth it; nay, we read, after Otho the emperor had slain himself, pity (which is the tenderest of affections,) provoked many to die out of mere compassion to their sovereign, and as the truest sort of followers.'

But Archbishop Leighton's remark is equally true. 'Nor are the miseries of life a full persuasive to meet death without reluctance; the oldest, the most decrepit, and the most diseased persons, yet naturally fall not out with life, but could have a mind to it still.'

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 16, 1839.

MR EVERETT'S ADDRESS ON GERMAN LITERATURE.

German Literature is certainly the most prominent, impressive, and to many, attractive object in the intellectual world. The learned of every clime and region are gazing on its meteoric splendor. They all allow its aspects are strange, various, portentous—its zones darkly luminous—its moons countless—its bulk immense—but its amount of matter uncertain, and that its tail sweeps and occasionally hides the stars. Its influence is chiefly determined by observing its effects on the more fixed orbs of the universe. We suspect that many among us have a very imperfect conception of its true merits, position and probable results. Whether it contains much that is valuable and original in philosophy, the science of humanity, or whether a very peculiar taste and fashion in dress and attitude, can explain something of the secret of its success, is a question not as yet decided. But there is much in the last half century to make us cautious in the acknowledgement of lofty claims. We belong to a generation strongely susceptible of imposition—Empiricism triumphs, while science, clad in its native modesty and simplicity, calls in a still, gentle voice on the sons of men, and is not heard amid the clamor of breaking waves and noisy winds.

We therefore welcome every thing that can throw any new light on the subject, especially the productions of so ripe and able a scholar as the author of this discourse. He shows an intimate and extensive knowledge of the subject, and deals with it, not only as deeply versed in the prevailing literature of the age, but also with its *practical* interests and tendencies. We think our scholars would do well to take more frequent opportunities, to point out the relation between literature, and a people's material welfare—intellectual culture and its political condition and destiny.

Here lies a great truth, that needs to be illustrated and enforced. It is said our people have not a sufficient regard for learning. If so, it is because they do not perceive the connexion between the intellectual and the material, knowledge and power, mental developement, and national prosperity, greatness, glory. Let them be taught that the unseen is the life and energy of the seen—that the eternal is the source of all that is excellent in the temporal—that the spiritual moulds and controls the material—that from the study, the deeply cultured intellect, issue the streams that fertilize all that is valuable, noble and lovely in society, that it is intellectual and moral force that win the victory even on the field of battle. We are utilitarian, we demand *usefulness* in all things. And it is right. Whatever is useless is contemptible. The sun would not be glorious if he did no good, and never would he have been worshiped were not his beams beneficent. Let us then demonstrate the real utility of literature, its connexion with every thing valuable, respectable and elevated in life, that a devoted scholar contributes most to the ability, prosperity and resources of a nation.

Mr Everett in a part of his discourse touches upon this bearing of his subject. We give a passage.

> Let me call your attention for one moment longer in conclusion to its practical effect upon the political situation of Germany itself. This is one of the most curious topics connected with the subject, and illustrates more clearly, perhaps, than almost any other known fact, the real value to the community of that intellectual and moral culture which is sometimes underrated in comparison with pursuits that terminate in the acquisition of mere physical wealth. There cannot be a doubt, that the developement of literature and philosophy which took place in Germany during the last century, was the principal thing which ultimately, after many reverses, reinforced the national spirit, nerved the national arm with patriotic fervor, sustained the people in their long and bloody contest with the armies of Napoleon, and finally secured the national independence.
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> At the opening of the French Revolution there was and could be little or no national feeling in this vast body politic, broken up as it was into several hundred principalities, separated from each other by political divisions, which were embittered in many cases by long cherished mutual hostilities. The Holy Roman Empire, as the political system of Germany was then called, was a sort of antique castle, once strong and well defended, now crumbling and tottering with the effect of years. It yielded at the first touch from the giant arm of the French Revolution. While that great movement was met by nothing but the usual resources of disciplined armies and combinations of state policy, it swept all before it almost without opposition. The ancient governments disappeared one after another, and yielded their places to new principalities and powers of foreign aspect and origin. The Rhine was no longer the barrier between France and Germany. Four or five times in succession the French armies poured like a torrent over her cultivated plains and populous cities. Austerlitz, Jena, Wagram had successively sealed her doom as it seemed beyond redemption. The brothers of the French Despot occupied thrones in some of the fairest portions of the land. The Courts that retained a nominal independence seemed to be completely bewildered by the mingled fascination and terror that surrounded the person of Napoleon. From that quarter there was evidently no hope or prospect of deliverance. Had the intellectual and moral condition of the people remained as it had been in the earlier part of the century, they on their part would have soon acquiesced with equal indifference under foreign sway, and the national independence of the German nation, the root and source of so much that is most excellent and promising in the present civilization of the world, would have perished forever.
>
> But in the meantime, gentlemen, while the French Revolution was thus overturning or new modelling, to suit its own purposes, the ancient institutions of the country, a new state of public opinion had gradually grown up which was determined in a great degree by the brilliant development of literature and philosophy to which I have called your attention. The youth of Germany had adopted with enthusiasm the patriotic spirit,—the lofty tone of thought and feeling which prevailed among the literary men. To that feeling the appeal was finally made, and it proved successful. The students in all the universities formed themselves into private associations, and so intense was the excitement that it rose in some instances to actual insanity, resulting in violence and death. Such was the case of the unfortunate Sand, who under mistaken feelings of patriotism wrought up to the pitch of positive frenzy assassinated the poet Kotzebue, whom he looked upon as an enemy to his country. These associations adopted a peculiar costume, resembling that worn by the Germans of the middle ages, and assumed as their device,—*Virtue—Science—Fatherland.*
>
> In aid of the objects of these associations, another was formed in the kingdom of Prussia, among the young men of a somewhat more advanced age denominated the *Tugend Bund*, or LEAGUE OF VIRTUE. At the head of it was placed the Queen of Prussia, one of the most interesting characters of the eventful period in which she lived: a princess who combined with the beauty and grace of the celebrated queen of France, the virtues of a christian and the lofty soul of a hero. The misfortunes of her country crushed her generous spirit and hurried her to an early grave, but not until she had done much by her influence and example to rouse the dormant energies of her subjects. When the reverses of the French in Russia at length opened a prospect of successful resistance, the effect of these arrangements was soon perceived. The young men of Germany rushed with one accord to the field, and displayed a self-devotion in the cause of their country that was never surpassed in the purest days of Greece or Rome. For three whole days in succession their dauntless and persevering courage bore the brunt of the veteran armies of France, commanded by the Emperor Napoleon himself, and fought and gained at Leipsic that celebrated *Battle of the Nations*, which secured the independence of Germany. Never had a people wrought such miracles of valor, patriotism, and virtue, as were then performed by the young men of Germany. Never, perhaps, were courage, virtue, and patriotism so ill rewarded. In summoning the young men of Germany to aid in delivering their country from a foreign foe, the sovereigns had solemnly assured them that they should receive as the noblest compensation for their efforts, and the only one which they would consent to accept, the establishment of liberal political constitutions. In many of the principal German states, and

particularly in Prussia, where the ardor of the educated youth in the national cause was more conspicuous than any where else, this promise,—to the lasting dishonor of the government,—yet remains to be accomplished. Let us rejoice, gentlemen, that the lines have fallen to us in a region where the liberty of the people is not dependent on the faith of princes.

After listening to the discourse, a part of which follows, the sentiments so much pleased us, we asked the use of it for the satisfaction of our readers. We think they will concur in our judgment and thank our friend for his kindness. Such truth ought to be impressed upon the conscience of our people. They commit more sin in their political relations than in all others. We know many, in other respects good Christians, who in these matters cherish and exercise feelings most grossly unchristian. They are utterly unconscious that a foul demon is poisoning the fountains of life within them. They would start with dismay if it could, for a moment, be revealed to them. They inhale the pestiferous air, not suspecting it is laden with death. What avails it to keep with diligence the whole heart, except one broad, deep channel through which is constantly pouring in a black, bitter stream. He that violates one command, is guilty of all. It is an important truth. The single, vicious plant soon over- [illegible] and sheds mildew on the soul. A [illegible] admitted leavens the whole [illegible]. The pulpit is discussing the morals of [illegible]. We would not have our ministers preach politics. But can they not, with propriety and great benefit, discuss the morals of politics—point out to their people the sins they are daily committing in these connexions—infuse something of the Christian spirit into them, and lead into these precincts, with their benign influences, faith, hope and charity, from which they are now expelled? We trust our friends will pardon us for the suggestion. We are confident the author of this discourse has taken the part prescribed by wisdom.

PARTY SPIRIT. A Sermon delivered at Portsmouth, N. H. on the day of the Annual Fast, April 4, 1839, by Andrew P. Peabody, Pastor of the South Church and Parish.

Acts vii. 26. 'He showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?'

This is said of Moses, when he offered his mediation in a quarrel between two of his fellow-countrymen. The part, which he played in this quarrel, was an unsuccessful and thankless one; and no wonder that it should have been so, when the offending party could retort upon him, and say, 'Wilt thou kill me, as thou didst the Egyptian yesterday?' Ill had he fitted himself for the office of a peace maker, when, looking this way, and that way, and seeing no witness near, he slew the task-master, and hid him in the sand. And though he then had the folly to suppose that 'his brethren would have understood how that God by his hand would deliver them,' his brethren saw in this clandestine murder no token of a divine commission, and the Almighty held back the seals of office from him, till a forty year's exile among quiet, pastoral people had changed the hot-headed champion into the meek and long suffering old man.

I am going to take upon myself this afternoon the office which Moses undertook in our text, and I am not aware that I have by hostile demonstrations of any kind, disqualified myself for the duty. I have watched you, my friends, as you have striven on the arena of political warfare,—I have heard the breathings, and marked the manifestations of mutual distrust and suspicion,—I have witnessed on both sides strong personal feeling mingled with party zeal, and it has been my earnest desire, my earnest, though feeble effort, to set you at one again. My voice in private, uttered, I trust, with the modesty becoming my age and my ignorance of public affairs, has uniformly been, 'Sirs, ye are brethren, why do ye wrong one to another?' And now, impelled, if I know my own heart, only by the conviction that it is my duty, (for every other consideration would bid me hold my peace on a subject, on which most of my hearers are so sensitive,) I come prepared to exhort you to exercise candor, forbearance, kindness and brotherly love in your political differences.

I cannot but think that my position in society gives me a right to speak with peculiar confidence on this subject. I lay no claim to superior penetration or wisdom; but the most sagacious man cannot at the same time be in the midst of a conflict, and dispassionately mark the aspects and movements on either side; while one of only ordinary penetration, who is withdrawn from the scene of action, may have the whole map of the field distinctly in his eye. I cannot indeed look upon the contest with the indifferent glance of a neutral. A neutral with regard to great political doctrines and measures, no good citizen can be. But a fixed set of principles is very apt to place a man in a sort of *relative* neutrality; for he may find his political creed dismembered between two opposing parties, some of its articles maintained by the one, and some by the other. Now, with a set of principles as definite and clear as I could desire, I have found myself precisely in that condition. While, for instance, I agree with one party in admitting the necessity of a paper currency, and in reposing great confidence in the monied institutions of the country, I can go all lengths with the other in its free trade doctrines. While with the one, I can deprecate the abuse of executive patronage, with the other I could cry out against monopolies. While with the one I apprehend much evil at present from the exercise of universal suffrage, with the other, I hold strictly democratic theories of government and only wish that the sceptre might be kept back from the people, till the wider diffusion of learning, virtue and piety shall have made them fit to reign. I freely confess, that, as parties now stand in this country, I should consider our institutions and the great principles of democracy safer at present in the hands of the more conservative of the two parties; for I believe that democratic theories can never be successfully embodied except among a highly educated and thoroughly Christianized people, and that therefore, the democratic tendencies of our institutions need rather to be retarded than urged on.

Having been strongly solicited by some of you to vote at the recent election, I feel that a statement of my reasons for declining so to do is due both to you and to myself. In the first place, experience has shown, that, in this town and state, (however it may be elsewhere,) a clergyman cannot so much as quietly drop his suffrage into the ballot box without his becoming the subject of scurrilous newspaper attacks, —attacks, which do him personally no injury whatever, but which are adapted to bring into suspicion, jealousy and ridicule, his sacred office, and those institutions of religion, which are, in the public mind, to a certain degree identified with his person. They are attacks of such a kind as to admit of no answer,—a poison without any possible antidote. And they are never aimed at clergymen, as men; but *as the ministers of religion*. Now I by no means think that a clergyman should hold his own person as specially inviolable, or as invested with any degree of factitious sanctity. But if he is regarded as the representative of Christian institutions, so that, in St. Paul's language, 'we have this treasure in earthen vessels,' then should not the vessels wantonly expose themselves to injury, lest the treasure be damaged with them. If religious institutions in this country again become identified with party politics, as they have been in former times, nothing but a miracle can save the ark of God among us from being crushed to atoms. I am therefore, unwilling to perform any act, however lawful in itself, which may in any quarter be regarded or interpreted as identifying religion with party politics.

Another reason, why I have been unwilling to vote, is, that the question of qualification for office is left almost entirely out of sight in our elections. A man is not nominated to an office, because he is the very man in the state or party, who is best fitted to discharge its duties; but simply because he can command the most votes, though the grounds of his popularity may be and often are positive disqualifications for the office in question.

My chief remaining reason for not voting is the spirit of personal distrust, abuse and recrimination, the bigotry and exclusiveness, which have to so great a degree discolored the newspapers, and, if I am correctly informed, the popular discussions of both parties. Principles seem to have been lost sight of, or to have lain far in the back-ground; and the strife has been about men. And I have not, and, I hope, never shall have a sufficiently strong distrust of any portion of my fellow-citizens to induce me to participate in such a strife.

These last two reasons would probably keep me from the polls, or lead me to cast scattering votes, if I were a layman. However, should they cease to exist, as Heaven grant they soon may, my first would still, I apprehend, hold good for a long time to come.

But I have no right to detain you any longer with my own personal affairs. Nor should I have said this much, were I not aware that others have spoken for me on these subjects, and therefore made it equally my duty and my privilege to seize the first fitting opportunity of speaking for myself. But I must hasten to the main purpose of this discourse, which is to do my humble part towards allaying the vehemence of party spirit, and saying to those on either side, 'Sirs, ye are brethren, why do ye wrong one to another?'

I would first draw an argument for mutual toleration from the history of parties in this country. You now, my friends, are sincerely distrustful of each other. You not only fear each other's principles; but you doubt each other's motives. Neither party can believe that the other has the true interests of the country at heart. Each supposes the other to be laboring to build up a part or a faction at the expense of the whole nation. Let me ask those of you, who remember so far back, whether this was not precisely the state of the two antagonist parties from twenty to thirty years ago. I apprehend that it was. Each party honestly believed the other to be full of treacherous purposes, nay, even sold to foreign powers, and working in secret leagues with them. Many of you remember how party acrimony here rent society in twain, what divisions it made in neighborhoods and families, what a sad waste there was of all the charities of life. And now that time has worn away the old party landmarks, what is the universal opinion with regard to the controversies of those days? That neither party was treacherously disposed, —that each was sincere and honest in its political views,—that each numbered many devoted patriots in its ranks,—that each will bequeathe its fair quota of honored names to the reverence and gratitude of posterity. And, in numerous instances, those who were then at sword's points, and could have thought only evil of each other, are now taking close counsel together in the same party, and daily wonder that either should ever have doubted the other's honesty or patriotism. Just so will it be with our present parties. When the points now in controversy are finally settled, and new questions bring about new political combinations, the present excited state of personal feeling will be looked back upon with wonder and regret, and either party will concede to the other the just verdict of substantial sincerity and honesty.

There is another historical view, which might tend greatly to allay the bitterness of party feeling. It is a view, which, I believe, will be borne out by the most extensive historical induction. There has never yet been a political party, which, in the eyes of impartial posterity, has been in the possession of truth undiluted and undisturbed. There have never yet been two antagonist parties, with regard to which the verdict of posterity has not been, either that both were right, or that both were wrong,—both right, but each taking a one-sided view of the same truth, beholding it only in a part of its relations and aspects,—or both wrong, the truth lying in the middle ground, and the parties being at opposite extremes. How many agonizing conflicts, that have shaken mighty nations to the centre, and made thrones quake, have proved to be like that of the two valiant knights, who shed each other's blood, the one to prove that a shield suspended between them was white, the other that it was blue, when in fact it was white on the one side and blue on the other! When questions of political principle or policy have been settled, and points once mooted have become axioms, the result has uniformly been, either an amalgamation of the views of both parties, or else a middle course equally removed from both. You are not one whit more earnest or sincere, my friends, than have been the partizans in scores of controversies, that have thus terminated. But in all human probability your present controversy is not an exception to the general rule. It will terminate, as others have, in the establishment of principles, that will bear an equal relation to the present views and measures of both parties. Think of this probability; and, while it damps not your zeal for what you deem truth and right, let it temper your zeal with charity.

(*To be Continued.*)

HOLLIS STREET CHURCH.

We supposed after publishing the reply of Mr Pierpont, last week, we had got through with every thing relating to this affair. But we were mistaken. It seems we have not yet reached the root of the matter. The following documents have been handed us with a request to publish them. We do not see that they shed any new or important light on the subject. But in conformity with the resolution, with which we commenced, to publish all, on both sides, that should be given us, we comply with the request.

No. 1.

At the Annual Meeting of the Proprietors of Hollis Street Meeting-House, on Monday evening, September 10, 1838, it was

Voted,—That many members of this Society have viewed with deep regret the zeal of their reverend Pastor in those exciting topics which divide and disturb the harmony of the community, thereby alienating his friends and diminishing his usefulness as the Christian teacher of this Society.

That they believe the precepts of the gospel do not warrant him, as a Christian minister, in interfering with the established laws of the land; but that the alteration of old and the adoption of new laws, belong to legislators duly elected for that purpose.

That they believe he was settled as the teacher of the doctrines and virtues of the Savior of the world, who did not interfere with the civil law, but whose object it was, to promote peace on earth and good-will among men. Therefore,

Voted,—That a Committee of five be appointed to confer with the Reverend John Pierpont, upon his duties and relations to this Society; and that they be requested to report at an adjourned meeting.

The following gentlemen were accordingly chosen a Committee for the purpose expressed in the foregoing vote. Samuel May, Henry Bass, Richards Child, Joseph Hay, Abraham Howard.

No. 2.

The Committee of the Proprietors of Hollis Street Meeting-House, chosen at their meeting on the tenth instant, have attended to the duty assigned them, and ask leave respectfully to

REPORT:

That they waited upon the Reverend Mr. Pierpont, and communicated to him the votes passed at that meeting, and went into elaborate conversation with him, as instructed to do.

The discussion occupied three evenings; and on the part of the Committee, great plainness of speech was used, and frank and full statements were made of the views and feelings of many members of the parish. The Committee were heard with great patience, and replied to with the greatest urbanity and gentleness; and as a result, the Pastor handed to them the document which they now communicate to the meeting.

The Committee ask leave to state, that very early in the interview with the Reverend Mr. Pierpont, and at the commencement of his reply to the statements which they had made, he inquired, 'if the gentlemen of this Committee felt themselves authorized as a Committee to say that it is the wish of the Society that this commission should result in a dissolution of our present connection?' to which the Committee promptly answered in the negative—adding, in the language of your vote, that our commission was, 'to confer with him upon his duties and relations to this Society.'

Which is respectfully submitted by

SAMUEL MAY, For the Committee.

Boston, Sept. 24, 1838.

No. 3.

To Samuel May, Henry Bass, Richards Child, Joseph Hay, and Abraham Howard, Esq'rs.

Gentlemen:—So far as the opinions of the Proprietors of the Church in Hollis street are expressed in their votes, passed at their meeting on the tenth instant, as to the great object and end of the mission of the Savior of the world, and consequently of the ministry of all his servants, namely, 'to promote peace on earth and good-will among men,' there is certainly no difference of opinion between them and myself. There would probably be no difference between us as to the source out of which 'peace on earth' must flow, namely, goodness, or moral virtue; in other words, from conformity to the moral laws of God. Nor can there, probably, be any difference of opinion as to what is the *instrument* by which this conformity to God's law is to be wrought out or effected among men: all agreeing that this work is to be done by *truth*—truth proclaimed in moral instruction, and truth shown in a virtuous life. On these several points, there is probably no difference of opinion between my people and myself.

But, upon the question *how* this instrument shall be used or applied, in each of the countless combinations and changing circumstances of human society and affairs, so as best to answer the great end of its application—the putting away of sin, and the introduction of righteousness and peace—there must be differences of opinion, even among wise and good men, wherever freedom of thought is allowed, as under a government, and with religious institutions like our own, it must be. But, difference of opinion on this question, involves no moral obliquity; nor does the expression of such difference imply any departure, on the part of those who differ from us, from uprightness of purpose or integrity of character.

Indeed I do not understand, either from the votes of the proprietors or from our several free conversations, that any one of my people brings this as a complaint against me. If I am not mistaken as to what they ought to allow, and do allow me, they admit the honesty of my intentions, but differ widely from me on the score of the means by which my good intentions may be best effected. If in this I am under a wrong impression, nothing further need be said; for, if my people distrust my integrity of purpose, as well as my judgment as to the best means of effecting it; if they believe that, not my head only, but my heart is wrong,—it were vain to think of conciliating to myself their hearty confidence by any concessions that I might offer. But if in this impression I am correct, the difference, between us, all resolve themselves into matters of judgment as to the means by which the object of our present relation may be best attained.

My own opinion has been, that, by listening to the calls that have been made upon me in the course of events, or the providence of God, and acting in a somewhat wider field, embracing a greater variety of topics, no less good might be done, directly or indirectly, to those who fell within, while more good would be done to those who lay without, the circle of my own peculiar people. Their opinion is different. They believe that my walks should be more restricted, and my rounds consequently more frequent among them; and that the topics in which I show an interest should be more limited in number.

Now I think that those of the proprietors of the church who have been habitually my hearers, will do me the justice to say that I have never affected infallibility of judgment upon any topic; and when the question is, in what way that can be done best which all think ought to be done, I feel, not bound merely, but, most ready to show great deference to the opinions and faithful counsels of those around me in the religious Society in whose prosperity and moral improvement we have all a common interest.

In the votes which you have laid before me, by direction of the Society, is expressed the opinion of 'many' of its members, that some of the measures that I have hitherto pursued, to that end, are not wisely chosen 'to promote peace on earth and good will among men.'

Though I have often, heretofore, been favored with the counsel of *individuals* among my people—counsel by which I doubt not that I have been saved from many mis-steps—yet this is the first official expression of the opinion of the Society, with which I have ever been favored, in respect to the measures that I have adopted, or ought to adopt, in order to effect the great object of my ministry among them. This expression of their views is entitled to, and I assure you, gentlemen, shall receive, my most respectful attention. I feel that this is due both to them and to myself; for it is as *counsel* that I am willing to understand this expression of their views; not as *instructions*, or a prescribing of terms. *These*, my people could no more think of giving, than I of receiving. I will not yet believe that the proprietors of Hollis Street Church would, if they could, hedge their minister up within limits definitely prescribed, and say to him, 'Hitherto shalt thou go, but no farther.' I cannot therefore, so understand the communication that they have directed you to make me. I understand it as an expression of their opinion as to some of the means that I have adopted, in the prosecution of my ministry, in reference to its object.

Now in regard to these, I have not unfrequently had misgivings myself, ever since I have stood in my present relation to them. Knowing that my meaning was right, I have often doubted whether my means were the best; and, compelled often to act promptly—as every one sometimes must, who acts with any effect—I have never doubted that, in many cases, had I done differently, it would have been better both for me and for my cause. Indeed, I have had so many proofs of the fallibility of my judgment, in respect to the practical details of my profession, that I have come greatly to distrust it.

I shall therefore look, with great deference, to the known judgments of a large number of my people, and divide with them, most willingly, the responsibility of those errors which, in the judgment of men, I may commit in so doing; while I cannot forget, and I hope that my people will not, that the only errors, in the judgment of God, are those which consist in bad purposes, or in a misuse or disuse of the means that he has given us to lead us aright in our good ones.

If, therefore, I have entered too earnestly or too exclusively into a few topics that, from the circumstances in which, in these days, we are all called to act, have become particularly 'exciting,' to the neglect of others equally important and more peculiarly within my own province, it cannot be to my people a matter of deeper regret than it is to me; and I shall faithfully endeavor to recall all undue attention from the former topics, and confine to the latter what they may rightfully claim.

Meantime, I hope that my people will allow me to suggest, that the closer intercourse which, through you, gentlemen, I understand, they ask me to have with them and their families, would be much more easily maintained by me, as well as more pleasant to both parties, were there more of reciprocity in it. It is hard to keep up profitable intercourse—as it is pleasant conversation—where the efforts are all on one side. This suggestion, I am sure, will be taken in the spirit in which it is made; for deeply as I feel, and long as I shall gratefully remember the many proofs that I have seen, of a liberal spirit among my people in providing for my extraordinary as well as my ordinary wants,—could I have enjoyed more frequently at my own house the *society* of the men whom I do not often find at home when I call at theirs, I should have had a better opportunity of learning the state of their feelings on the subject now brought under my notice.

I conclude with expressing my earnest wish, that the present communication of opinion and interchange of feeling between us, might be the means of bringing us nearer and binding us closer together. I shall be most happy to do all that in me lies to make our relation profitable and pleasant to both parties; and it is my hope and fervent prayer that it may be found, at last, to have been one of the means of our attaining to the end of our Christian faith—the salvation of our souls.

I am, gentlemen, respectfully,
Your friend and servant,
JOHN PIERPONT.

Boston, Sept. 20, 1838.

MRS HUIDEKOPER.

The obituary notice of this excellent lady, will be read with a sad yet pleasing interest by all among us who were in the least acquainted with her. Many knew her, and all we may venture to say, loved and respected her. We have received another notice signed J. Q. D., expressing the same sentiments and estimate of her many virtues. The editor of this paper was, sometime since, in her family for a few days, and felt the peace and elevation of its pure and bland influences. We arrived, wearied and almost sick. Her delicate care and attention are not forgotten. The gentleness, the kindness of her manners—the varied and simple demonstrations of her character, left soothing, beautiful and holy impressions on our feelings that are yet fresh. Now that she is gone, we trust there is no impropriety in making this acknowledgement. And it gives us some satisfaction. Her loss to her family can never be repaired. And the people of the pleasant village in which she resided, will be made sensible how much cause they have to regret, that her still, pious and beneficent influence is withdrawn from them.

OBITUARY.

For the Register and Observer.

MRS. ANN PEIRCE.

Departed this life at Trenton, Oneida County, New York, on the morning of the 10th of September last, 1839, Mrs. Ann Peirce, wife of the Rev. Isaac Bliss Peirce, Pastor of the Unitarian Church and Society in that town, and daughter of the late Mr. George Clarke of Newport, Rhode Island, in the Fifty first year of her age.

The disease which terminated her life, so valuable to her family and friends, was consumption; a malady so flattering and yet so fearful in its progress.—She struggled with it through a long season; sustaining herself in cheerfulness and patience;—manifesting, at all times, the greatest firmness and composure of mind.

Death had no terror, only as it would deprive her of serving her family, and being longer useful to her friends;—She beheld its daily approach without shrinking in alarm from its final hour of triumph.

'Calmly she watched her ebbing life;—
She knew God's time was best;—
Nor feared to obey her Father's call,
To this eternal rest.'

She was truly faithful in all the relations of wife and mother, and sister and daughter:—and her memory is cherished with warm and lasting affection by her family and numerous friends.

She loved to the last her native place, and nursed the remembrance of early friends and sharers of her young affections. She emigrated from Rhode Island, with her husband in the Spring of 1815, to Trenton N. Y.—and shared with him in all the difficulties and trials of that Out-post, as it then was, of the Primitive Faith. Her funeral was attended, on the afternoon of the 13th of the month, by a very large assemblage of deeply sympathising friends and neighbors.

In the summer of 1837, while absent, on a visit to Newport R. I. her youngest daughter Sarah Ann, departed this life in the XV. year of her age;—and this sad and crushing event to her heart had a lasting influence on her health and spirit. Her body reposes beside the remains of that beloved one;—while their spirits are inhabitants of brighter scenes than earth can yield—sharers in holier joys than earth can know.

This hope of the heart imparts consolation to our minds,—or, 'how dark this world would be!'

If, indeed, our hope is not laid up in heaven, what lurid cloud must hang over the soul of man—to paralize its spring of action in the cause of benevolence, —its energies in the service of humanity!

God, in mercy, keep us in possession of this hope of immortality; and of that Faith whose fruit is prayer; and which is not 'reason's labor but repose.'

Rest thou in peace! thy work on earth is ended,
'With us thy body in the grave to dwell;—
Thou hast no portion in the sorrow heaving
The hearts whose anguish tears but feebly tell;
A path of light and gladness is before thee,—
The hope of Jesus in fruition thine.'
Rest thou in peace!—temptation cannot sever
The tie that *now* unites thee to thy God;
Nor pain, nor grief, nor sin, nor woe, can ever
Enter the precincts of thy bright abode!—
Our hearts are weak, and grief our eyes bedim,
Yet to our God we turn, with subdued will
And yield the wife, and mother up to Him!

Trenton, Nov. 1839.

FOR THE REGISTER AND OBSERVER.

MRS. REBECCA HUIDEKOPER.

Died, in Meadville, Penn., Oct. 22, Mrs Rebecca Huidekoper, wife of H. J. Huidekoper, Esq. aged 60.

The grief occasioned by the death of this estimable woman will be felt not only by the large circle of her friends in the west, but by many in New England. Providence has connected many of our Eastern brethren, especially of those now in the ministry, with the delightful family of which she was the wife and mother. These will all sympathise deeply with the relatives and friends who here mourn her loss. And in announcing her death to your readers, it would be unjust to them as well as her, that her goodness should not be commemorated by a simple tribute of affection to her memory. The words of the sacred historian may be strictly applied to her, this woman was full of good works and alms deeds which she did. Distinguished for benevolence, her charity was discriminating and judicious, quiet and retiring. So were all her virtues. They shone with a calm and steady brightness, and shed a quiet cheerfulness around her. Her modest, retiring feelings threw a veil over the richest charms of her character; and only those who knew her most familiarly, saw and felt their full beauty and excellence. Even to these her character was constantly developing. Each day added to their sense of her worth.

The closing scenes of her life were in accordance with her character; full of moral beauty; of calmness, of trust, of modest firmness. She died as she had lived, 'a holy woman who had trusted in God.' Her remains were conveyed to the little family cemetery, 'a grave in the garden,' on one of the softest and sweetest days of our Western Autumn. They were followed by many friends weeping with a sustained faith. We deposited them in their 'sleeping bed,' sang the touching dirge, 'unveil thy bosom, faithful tomb,' and while the soft breeze wafted the falling leaves into the open grave, we departed with the beautiful sentiment in our minds, recently written for a similar occasion.

'Shine calmly moonbeams! on this sacred bed,
Where rests, at last, the aged Christian's head;
Here sleeps no common dust, with honor laid
In saddest silence 'neath the wild wood's shade;
But tried—oh! fully tried—and brightly pure
The soul that did its bondage long endure!
Clear mind—kind heart—to God all humbly given
Wove the strong wings which bore her soul to Heaven.'

PROFESSOR ADAM, ON RAMMOHUN ROY.

We understand that Professor Adam will deliver a lecture next Wednesday evening, at the Warren Street Chapel, upon the life and public labors of Rammohun Roy. We believe that there is no one in America, perhaps we may say in the civilized world, better fitted than Professor A. is, to give a vivid picture of that remarkable man—as the two were in constant intercourse for many years, not merely as intimate friends, but as co-laborers in the cause of the regeneration of India. We trust that no one will allow the opportunity to escape him of learning about this Apostle of the East. Y.

SCHOOL LECTURES.

The ninth lecture will be given at Tremont Hall, opposite the Savings Bank, on Wednesday, Nov. 20th, at half past 3 o'clock, P. M. It is expected from Hon. James G. Carter, of Lancaster.

G. F. Thayer, for the Committee.

MARRIAGES.

In this city, by Rev Mr Ripley, Mr William Eaton to Miss Mary H. Lincoln, of Cohasset.

In this city, by the Rev Dr Parkman, Mr James H. Morgan to Miss Caroline Augusta Wells.

Nov. 12, at King's Chapel, by Rev Dr Greenwood, Dr Benjamin Hussey West, of Pawtucket, to Miss Elizabeth Augusta Minot, of this city.

In Yarmouth, Rev Edmund H. Sears, of Wayland, to Miss Ellen Bacon, of Barnstable.

DEATHS.

In this city, Mary Elizabeth, daughter of Milo Furbush, 12 yrs; 7th inst. Mr Richard L. Smith, 32.

In this city, on Wednesday, Mrs Mary Greenwood Gay, 70.

In this city, Mrs Betsey Robbins, formerly of Plymouth, 70.

In Roxbury, Mrs Hannah Wade, youngest daughter of the late Mr O. Haynes, 18

In Lowell, Nov. 6, Francis Denny, youngest son of Rev Henry A. Miles, 16 months.

In Wareham, Oct. 24, Charles Clinton Ellis, Esq. son of Hon. Benjamin Ellis, of Carver, 34.

In Newport, Nov. 9, Mr Samuel Balch, 85, a revolutionary soldier.

LIBERTY BELL.—The Liberty Bell of the friends of Freedom 1 vol. 18mo. 'Proclaim Liberty to all the Inhabitants.' Just published for sale by JAMES MUNROE & CO. 134 Washington street. nov 16

MORE NEW ENGLISH ANNUALS, for 1840. The Book of the Boudoir; or the Court of Queen Victoria, a series of Portraits of the English Nobility, engraved by Wm. and Edward Finden, from Drawings by Chalon, Hayter, and Lane, with illustrations in verse—superbly bound in Morocco.

The Iris of Prose, Poetry and Art, with large and beautifully engraved plates and fanciful picturesque borders in a new and unique style; edited by Miss M. K. Mitford—splendidly bound, this day received by CHARLES C. LITTLE & JAMES BROWN 112 Washington Street. nov 16.

THE POETICAL WORKS OF SPENSER, 1st American Edition. This day published the Poetical Works of Edmund Spenser. In five Volumes. First American edition: with introductory observations on the Fairy Queen, by the editor.

CHARLES C. LITTLE & JAMES BROWN. 112 Washington Street. nov 16.

FUTURE LIFE OF THE GOOD.—Contents: Re-union of Friends. Land of the Blessed. Contemplation of Immortality. Recognition. Life of the Blest. Permanency of the Future Life. The Character unchanged by Death.

'This is a little volume on one of the most interesting and important of all subjects—recognition and reunion in another world, and there is no work to our knowledge, so well fitted for common use and free distribution as this.—Chr. Examiner.

Published by JOSEPH DOWE, 122 Court st. nov 16 1stf

BOOKS IN ELEGANT BINDINGS.—For sale at TICKNOR'S, corner of Washington and School streets, a great variety of elegant English and American Books, consisting of History, Poetry, Narratives, Biography, &c, &c., among which are the following:—Prescott's Ferdinand and Isabella, Rogers's Poems and Italy, Shakspeare, Ben Johnson, Paxton's Magazine of Botany, Channing, Campbell, Buckminister, Coleridge, Shelly and Keats, Shakspeare Gallery, Hemans, Hannah More, Montgomery's Works, Bryon, Morals of Flowers, Romance of Nature, Everett's Orations, Our Wild Flowers, Scott's Works, Souther, Kirk white, Old Painters, American Poets, Tom Moore, Milton, Abbot's Works, Goldsmith, Gray's Poems, Cowper, &c.—Also, all the English and American Annuals for 1840. n16

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, for November.

Contents.

Amusements, Reason and Revelation, David Ellington's Subscription, American Slavery as it is, The Duty and Responsibility of Speech.

Notices of Books.

Future Life of the Good, Jonas's Stories, Rollo's Experiments, Man, in his Physical Structure and Adaptation, The Well Bred Boy, The Sacred Offering, The Life and Times of Luther.

Intelligence.

Pennsylvania Institution for the Blind, Preachers for the West, Normand Smith.

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WM. CROSBY & CO.
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INFLUENCE OF THE AFFECTIONS.—The Influence of the Affections upon Character, by Edwin Chapman, 18mo. London. A few copies just received by JAMES MUNROE & CO. 134 Washington street. nov 16

BROUGHAM'S PALEY'S THEOLOGY.—Paley's Natural Theology, with illustrative Notes by Henry Lord Brougham and Sir Charles Bell, to which are added Supplementary dissertations by Sir C. Bell, 3 vols 12mo with numerous engravings.

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MRS HALE'S GOOD HOUSEKEEPER.—*Two Thousand Copies* of this new work have been sold in little more than a month, and the new edition is now in press, and will be out in about two weeks. It needs no other notice than the facts of this rapid sale, and also that more than one-fourth of the new issue of 2000 are ordered. A few extracts from press notices are added.

'It will not fail to make the poor housekeeper a good one, and the good one still better.'—Democrat.

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'The work abounds in that practical good sense for which we have ever considered its author distinguished.'—Watchman.

'Mrs Hale has performed her task in the most complete and faithful manner, and the little annual before us ought to find its way into every family in the country.—N. Y. Mirror.

Price 50 cents. Published by
nov 16 WEEKS, JORDAN & CO.

BOSTON QUARTERLY REVIEW.—The subscriber would give notice, that, since the last number of the above Review was published, in which it was stated that the work would close with that volume, arrangements have been made to continue its publication, and that he has assumed the whole responsibility of the publishing department. Mr Brownson will also continue to be the Editor as heretofore, and the contributions of several literary and scientific gentlemen are pledged for the coming year. This work will appear promptly on the first day of January next.

The former popularity of this work, and the independent stand it has taken, are too well known and appreciated to need comment here; but as the motto of the Review is *Progress*, no doubt can be entertained of its taking for the future as elevated a stand as any periodical in the country.

BENJ. H. GREENE
nov 2 124 Washington street.

N. B. Those who wish to complete sets, or have the above Review bound, can call as above.

PRIVATE SCHOOL IN CHELSEA.

THE subscriber has the pleasure of informing his friends and the public that the Fall quarter of his school will commence on Monday 8 October.

He receives pupils of both sexes whom he is ready to instruct in the ancient and modern languages as well as the various branches of an English education.

A few more lads can be accommodated with board in his own family. He is permitted to refer to Rev. Dr. Tuckerman, Rev. Dr. Parkman, Benj. Shurtleff, M. D. HORATIO ALGER.
sept 14

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

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A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

D. Mack, *Principal.*
Cambridge, Aug. 10th, 1838. n 24

CHURCH LAMPS, COMMUNION WARE &c. THE subscribers offer for sale at their Warehouse a general assortment of Church Lamps, consisting of Chandeliers of all sizes, Hanging Astral and Brackett Lamps for the Gallery, Wall or Organ and Pulpit Lamps, &c. Lamps of every description manufactured to order at short notice. Communion Services, of different sizes.

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sep 7 3m

THE MISSES HUNT,
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GRATEFUL for the extensive patronage they have received, would respectfully give notice to the Ladies, that they still continue to attend to their profession.

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A Gentleman, a graduate of Harvard University, who has had some experience as a teacher, is desirous with his wife of taking charge of a school or seminary,—would prefer it of young ladies,—having no objection to a healthy situation *South* or *West*. The most satisfactory references can be given as to character and qualifications. Address 'M. B. S Boston, Mass.' 5t o12

FAMILY OIL STORE.

THE Subscriber would inform his friends and the Public, that he has added to his Oil and Candle Establishment, 109 State Street, a Retail Department, for the purpose of supplying families with pure Spermaceti Oil, which he will warrant in all cases to burn freely, and without crusting the wick. And he will send it to all parts of the city free of expense.
sep 7 HENRY CLAPP, JR.

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E. T. HASTINGS & Co., 101 State street, have constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil canisters of various sizes.

Oil sent to any part of the city, free of expense.
jan 13 1stf

POETRY.

FOR THE REGISTER AND OBSERVER.

A SKETCH.

He stood alone.
Aloss where late the assembled throng had passed,
In all the splendor of their festal robes,
Amid the blaze of beauty and of wealth.
The smile had faded from its wonted home,
And his flushed cheek had veiled its rosy light,
As in a lily's folds.

Thoughtful and sad,
He swept the gathering dampness from his brow,
That clustered like a diadem of pearls
Beneath his raven hair, as if to mock
The diamonds above. He stood alone.
The swell of mirth and revelry had ceased,
And one by one the flickering lamps grew dim,
And died as if in silent sympathy.
And now was memory's triumphant hour.
And softly on the wings of love it came,
With roses fresh and bright from Friendship's bower,
And childhood voices, and the songs of Hope,
'Till, from his tear-dimmed eye, the cloud would pass,
And he would smile: like as an infant, wrapt
In slumber in its mother's arms,
Dreaming perchance of Heaven.

And then again,
'Twould sweep like night o'er every thought of joy,
Pouring a flood of darkness on his way,
As when tempestuous clouds, eclipse the sun
In his meridian glow. And, did he fear
That from the past was weaving now a veil,
Prophetic of the destiny of years?
Did he, with hopeless vision, gather up
The cherished fragments of despair and woe,
And fling them forward on life's untried sea
To shroud the peaceful sunlight of its waves?
Did he, the idol'd one, whose glance was law,
Whose love-wreathed sceptre swayed the myriad hearts
That hung upon his smiles; did he behold,
In the dim vista of far distant years,
The withering frown of courtiers and of friends,
And feel his boson's chords, part one by one
Beneath relentless scorn?

Not so, not so!
From the pure shrine of laurel'd worth and power,
There rose no prayer for adulation's voice,
Or sighs for music from the syren's tongue.
Alike to him the palace and the cot,
The world's false glory and its mingled shame,
If on his heart there breathed the still small voice,
Of an approving God.

But that stern soul,
That could unyielding bear the shafts of pride,
Bent like a child, beneath his Father's hand,
He was a mourner! He had seen the flower,
That flourished in the sunshine of his smiles,
Wither and droop and fold itself in death,
And felt the bitter loneliness of woe,
Plunging its piercing arrows strong and deep.

There is a grief the world can never know.
In the bright throng, in mirth's resplendent halls,
'Tis veiled beneath the placid brow of peace,
And angel silence rests upon its voice.
But, when the earth is still, when solitude
With quickening breath steals o'er the spirit's rest,
Then the hushed feeling finds a sweet relief,
And free as ocean pours its chainless flood.
He stood alone.

Thoughts, like the wild rush
Of the rude whirlwind from its mountain home,
Came with their sweeping desolating sway,
As if to bear him down despair's dark stream.
But, o'er the ruffled waters of his soul,
Rose the soft music of a gentle voice.
Silent and swift the billows sunk to rest,
Till the last dimpling curl slept sweetly there,
All passionless and still.

He stood alone.
A smile of Heavenly peace was on his lips,
And from his brow there beamed a holy calm,
The pledge of conquering faith.

L. B. T.

FOR THE REGISTER AND OBSERVER.

THE BELIEVER'S TRUST IN AFFLICTION.

Methinks my spirit could have borne
The cold world's chilling scorn,
And, Heav'n-ward turned, my brow still worn,
The calm serene of morn:
Methinks unquailingly, my eye
The darkest cloud could see,
Lowering beneath my morning sky,
Did it but lower o'er me.

But when I see each budding hope,
Sink, with'ring, day by day,
As flowers, touched by the north-wind, drop
To earth in young decay;
And know that *other* hearts will feel,
And o'er each wo-wound bleed—
This thought, alas, is keen as steel—
This, this is grief, indeed.

But yet complain not, O my soul!
The Giver still is just:
Though waves of anguish o'er thee roll,
Still in his mercy trust.
Be hushed, my heart! cease, impious fears!
And trembling doubts, be still!
Back to your fount, ye gathering tears!—
Father! I wait thy will.

Cambridge-port, Nov. 7th. A. S.

FOR THE REGISTER AND OBSERVER.

TO REV. [illegible].

Ah! who, and what, art thou, O man,
That dares to point out 'woman's sphere?'
Canst thou the lofty heavens span?
Bid Gabriel unveil'd appear?
Canst thou from blissful courts on high,
Call down the snow white angel band?
Bid thunders roll along the sky,
Flash the red lightning's o'er the land?
Canst thou blot out the stars of night,
Curtain with darkness the blue skies?
Go forth unto the chamber'd light,
And bid God's glorious sun arise?
Ha! are the winds within thy fist?
Seas in the hollow of thine hand?
Say will they at thy bidding list,
Roll back, or come at thy command?
Art thou not clay—vapour thy breath?
Is not thine all lent from on high?
Thy way through the dark valley death,
Even as woman, *thine* to die?
Where is thy signet, the sure seal,
Thy delegated sovereign power,
That woman should to man appeal?
Frail like herself, as summer's flower.
Not in the heavens, no! not in Hell,
In heights above, or depths below,
Not on this sphere where mortals dwell,
That signet, man, not thine to show.
The signet sure, the precious seal,
Is Jesus Christ, the Father's son,
He did the mighty truth reveal,
Not man's, but God's high will be done.
Nought will avail thy bitter sneer,
Thy taunting words of cruel scorn,
When Christ with angels shall appear,
At the great resurrection morn.
Within God's hand is held the fan,
And thoroughly he'll purge the floor,
His holy eye impartial scan
The tares, and wheat when time's no more.
One law, one love, one heavenly light,
And one eternal rule of wrong;
For man and woman death's chill night,
Rising with Christ one joyful song.

Lynn, Nov. 7th. MARTHA.

MISCELLANEOUS.

(From late Foreign Journals.)

THE PORTUGUESE FLAG, AND THE EXTENT OF THE AFRICAN SLAVE TRADE.

The African Slave Trade, as is well known, is now carried on principally under the Portuguese flag, in direct contravention of certain treaties between Great Brifain and Portugal, in which Great Britain stipulated the payment of 300,000*l.* as compensation for captured vessels prior to 1814, and in which Great Britain further remitted such payments as might be due on a loan of 600,000*l.* contracted for Portugal in 1809. From Parliamentary documents and other official returns, it appears that at the present moment upwards of 150,000 human beings are captured in Africa and annually conveyed across the Atlantic, and sold as slaves. Of these it has been proved that 78,000 are annually imported into Brazil, and 90,000 into the island of Cuba, besides others imported into Porto Rico, Buenos Ayres, Texas, and the United States. In a recent work, by Thomas Fowell Buxton, this subject is brought out at great length, and in a somewhat novel form. This multitude of our enslaved fellow men is, he shows, but the remnant of a far greater number, upon whom the slave trade, as it now exists, spreads its devastating hand; for that for every ten who reach Cuba, Brazil, and other foreign ports, and become available as slaves, fourteen are destroyed. The heads under which he arranges this part of his subject are those of service, march, detention, middle passage, after capture, after landing, and seasoning; and after making, under these separate heads, every reasonable deduction, he brings his reader to the conclusion that for every thousand slaves who are alive at the end of a year after their deportation, and who are available for the services of the planter, there has been a sacrifice of 1450 human souls. Mr Buxton's calculations, as to the mortality of the negroes, are as follows:—

Mortality upon seizure, march, and detention,	100 per cent.
Ditto on Middle Passage, and after capture,	25 do.
Ditto after landing, and in the seasoning,	20 do.

Thus, if 150,000 are annually landed across the Atlantic, and are made available to the purposes of the planter, there must have been embarked 25 per cent,, or 37,500 more, who perished in the passage; and if 187,500 were embarked, 100 per cent., or 187,500 more, must have been sacrificed in the seizure, march, and detention. Upon the Mahommedan Slave Trade Mr Buxton has calculated only upon the sacrifice of 100 per cent., no loss being reckoned for the Middle Passage, after capture, after landing, or searching. The conclusion, therefore, to which Mr Buxton leads his readers, is that the annual victims of the Christian Slave Trade are 37,500.

In the course of Mr Buxton's reasoning upon this subject he introduces a singular and extraordinary document—a document drawn up at his request by a number of highly respectable merchants, engaged in the legitimate African trade—but a document which is only employed by him as indirect and corroborative evidence of what he has proved from more certain data—from which it appears, that, in the year 1816, the value of Manchester goods manufactured exclusively for the African legitimate trade, was 150,000*l.*; whilst the value of goods manufactured in Lancashire and shipped to Brazil, Cuba, United States, and elsewhere, intended for the Slave Trade, and adapted *only* for that trade, was 250,000*l.*; thus showing an excess in the quantity of goods manufactured for the slave trade, over that intended for the legitimate trade of 100,000*l.*, or two fifths of the whole amount. Having disposed of the extent or the slave trade, he directs the attention of his readers to the failure of the efforts to put down the slave taade, and declares his conviction that it can never be suppressed by the system hitherto pursued. Millions of money have been sacrificed by successive governments, and yet, as he remarks, twice as many victims fall beneath the horrors of this trade as when Wilberforce and Clarkson entered upon their noble task; and besides this, the misiries of the Middle Passage are increased by the space in the construction of the slave-trading vessels being sacrificed to speed. The failure of these efforts Mr Buxton traces to the *enormous profits of the trade.* In 1824 our Ambassador at Paris told the French Minister that the French flag covered the villains of all nations. For some years afterwards the Spanish flag was generally used; and now Portugal openly sells at a fixed price the use of Portuguese papers and the Portuguese flag; and it is under these that the trade is carried on. In remarking on the profits of the trade, a furnishing such an inducement to engage in it, Mr Buxton states that it is, he believes, an axiom at the Custom House that no illicit trade can be suppressed where the profits exceed thirty per cent., but the profits of the slave-trader as he undertakes to prove, are nearly five times that amount. Among other proofs of this fact, he instances the following from Parliamentary Paper, No. 381, p. 37: 'Of the enormous profits of the slave trade,' says Commissioner Mackay, 'the most correct idea will be formed by taking an example. The last vessel condemned by the Mixed Commission was the Fiem. The cost of this is given as follows:

Her cargo,	$28,000
Provisions, ammunition, wear and tear, &c.	10.600
Wages,	13,400
Total expense,	52,000
Total product,	145,000

Thus, upon the human cargo of this one vessel, there was a clear profit of 16,640*l.*, or just 180 per cent.—a sum, as Mr Buxton remarks, sufficiently large to shut the mouth of the informer, to arrest the arm of the police, to blind the eyes of the magistrate, and to open the doors of the prison. Hitherto the line of policy pursued in this country has been to obtain the co-operation of the European powers to put down this traffic; but the secret of their resistance has lain in the 180 per cent. profit which attaches to this trade, and which this country has been unable to outbid. Mr Buxton proposes, instead of expensive and fruitless negociations with Portugal, that the friends of the negroes should turn their attention to Africa, and see what can be done for the suppression of the trade in Africa itself. If, instead of employing themselves in these negociations, they had for the last twenty years been engaged in extending their intercourse with the nations of Africa, and in unfolding to them the capabilities of her soil, and inexhaustible store of wealth which might be derived from its cultivation—if, in a word, they had labored to convince those nations that the slave trade alone debars them from a more extensive supply of our commodities, and that it was their interest to league themselves with us for the suppression of this baneful traffic; in fact that this traffic is more their enemy than it is ours;—Mr Buxton declares his belief, that Africa would not have been what it now is, in spite of all exertions—one universal den of desolation, misery, and crime; a country containing 100,000,000 of inhabitants, from whom the slave trade has banished commerce, knowledge, social improvement, and, above all, the blessings of Christianity. In connection with the subject of commerce, Mr Buxton remarks that the feathers received at Liverpool from Ireland in one year exceed in amount the value of the imports of every kind from Central Africa, the feathers from Ireland to Liverpool being, according to Porter's tables, 500,000*l.*, whilst the total imports of the productions of the soil of Central Africa are but 456,014*l.* The present condition of Africa in relation to commerce, he maintains, is deplorable. The whole amount of goods exported direct from Great Britain to all Africa is considerably within one million sterling. In the year 1835 the manufactures exported to the whole of Africa amounted to no more than 917,726*l.* Central Africa, he remarks, possesses within itself every thing from which commerce springs. It has noble rivers, a fertile soil, and it contains a population of 50,000,000; and yet this country, which ought to be among the first of our customers, takes from us only to the value of 315,938*l.* of our manufactures, and of this 101,104*l.* is paid to us for arms and ammunition for lead and for shot. The imports of palm oil from that country, during the last five years, as Mr Buxton shows upon the authority of Mr Laird, have considerably decreased; and this diminution has taken place, not in consequence of a decreased demand for the article, but from the extension of the slave trade on the coast, and the increased difficulty of procuring a supply. In 1834 there were 569,907 cwts. imported; in 1835, 234,882 cwts.; thus showing a progressive decrease in these exports, corresponding with the progressive increase of the slave trade, mentioned in another part of the book.

Whatever may be the opinion of Mr Buxton, or any other persons, however, on the impolicy of further negociations, the British public would be scarcely willing to sacrifice their national honor, in looking coolly on, and permitting a neighboring State to violate its solemn treaties, and especially when their violation, as it had been clearly made out, annually entails suffering and death upon 373,000 human victims.

The manner in which the negociation of Portugal upon this subject has been conducted as stated by Lord Melbourne on Thursday night, clearly indicate her unwillingness to fulfil the treatics into which she has been paid for entering, and no other course, therefore, now lies open to the Government of this country than to take such steps as will eventually end in the vindication of the national honor, and in the putting down of this infamous traffic. The demand of Portugal, that if any disturbance took place in her colonies in consequence of the putting down of the slave trade, this country should guarantee her, those colonies, and secure her against any discontent of her subjects, a demand which was followed by others equally preposterous, was one with which it was evident this country could not comply, as it was clear that their acquiescence in such a demand would pledge the Government to give to Portugal unlimited aid.

PUPLIC SPEAKING FAVORABLE TO HEALTH.

The celebrated Cuvier, when a young man, was consumptive; but on being elected a professor, and having to exercise his lungs, he threw off its tendency. Dr. Thomas Brown, the moral philosopher and metaphysician, delayed the progress of consumption for many years by the act of public speaking. Talking was not enough; for it did not insure the filling of the lungs to the same extent, so as probably to change the blood and purify it. He earnestly recommended to his hearers that they should become public speakers, and they would be benefitting themselves physically, if they endeavored in this way to communicate what they knew, and to instruct their fellow men. To this cause it was owing, that those clergymen who certainly had not much duty enjoyed such good health; and young expectants, no doubt, were sometimes disappointed, as well as astonished, to find how long some old incumbents would live. To the beneficial effects of preaching, some pious men bore unconscious testimony in their dairies, in which it was common to read such passages as these:—'Sunday morning, I felt very unwilling for service to-day; my soul seemed depressed,—the Lord did not favor me with his blessed presence. I went to preach with great unwillingness—but when I got into the middle of the service, the Lord vouchsafed his presence; my soul was no longer depressed; and I left the pulpit rejoicing in the Lord.' Thus the change was attributed to some divine or supernatural influence; whereas it was explicable on natural causes. In the morning his brain was loaded and his circulation languid, from indigestion, want of exercise, or other causes; but when he exercised his lungs and arms, his blood was more actively circulated, the action of the air or the blood was more properly performed; the good, red blood went into his brain, and soon produced those delightful sensations which he attributed to a special manifestation of the divine presence in his soul. It was a great mistake to suppose that God, who is 'the same yesterday, to-day and for ever,' hides his face from us; we might as well say that the sun hides his face from us; we put a cloud between ourselves and the Creator, and then say in our ignorance that God hides his face from us. The doctor said he was more anxious to correct this mistake, because some men supposed that depression arose from God's displeasure. Almost all our great singers attained a good old age. Braham is now 70; Cecilia Davis reached 72. Laughing, too, was a good thing, when not excessive, as it expanded the chest, increased the circulation, and benefitted the health. Hence the popular adage, 'Laugh and grow fat.' Mirth and activity should not be repressed; yet how common it was to hear good mothers say to their children when playing about, 'My dear what a noise you make! You may play as you like, but don't make a noise.' Why, it was the very noise in which the delight of the play consisted; and on this injunction the child tried to sit still but could not, it was irksome to him; he sulked, cried, and was punished for being naughty, though he merely obeyed the prompting within him, to exercise his lungs in shouting, and his hands in drumming and making all sorts of noises. Let parents remember, that whatever tended to procure and insure a free circulation of blood through the lungs tended to give general health.—*Dr Epp's Lectures.*

(From late Foreign Journals.)

THE DAGUERREOTYPE.

It having been announced that the process employed by M. Daguerre, for fixing images of objects by the Camera Obscura, would be revealed yesterday at the sitting of the Academy of Sciences, every part of the space reserved for visitors was filled as early as one o'clock, although it was known that the description of the process would not take place until three. Upwards of two hundred persons who could not obtain admittance remained in the court yards of the Palace of the Institute. The following is an analysis of the description given on this occasion by M. Arago:—

The influence of light upon colors was known long ago, it had been observed that substances exposed to its action were affected by it, but beyond this fact nothing was known until 1566, when a peculiar ore of silver was discovered, to which was given the name of *argent corne*, and which had the property of becoming black when exposed to the light. Photographic science remained at this point, until it was discovered that this *argent corne* (chloruret of silver) did not become black under all the rays of light. It was remarked that the red ray scarcely effected any change, whilst the violet ray was that which produced the greatest influence. M. J. Baptiste Porta then invented the Camera Obscura, and numerous efforts were made to fix the pretty miniature objects which were seen upon the table of it, and the transitory appearance of which was a subject of general regret. All these efforts were fruitless up to the time of the invention of M. Niepce, which preceded that of M. Daguerre, and led to the extraordinary result that the latter gentleman has obtained. M. Niepce, after a host of attempts, employed sheets of silver which he covered with bitumen (*bitume de Judee*) dissolved in oil of lavender, the whole being covered with a varnish. On heating these sheets the oil disappeared, and there remained a whitish powder adhering to the sheet. This sheet thus prepared was placed in the Camera Obscura, but when withdrawn the objects were hardly visible upon it. M. Niepce then resorted to new means for rendering the objects more distinct. For this purpose he put his sheets when removed from the Camera Obscura into a mixture of oil of lavender, and oil of petroleum. How M. Niepce arrived at this discovery was not explained to us; it is sufficient to state that after this operation, the objects became as visible as those of ordinary engravings, and it only remained to wash the sheet with distilled water to make the drawings permanent. But as the *bitume de Judee* is rather ash colored than white, M. Niepce had to discover the means of increasing the shadows by more deeply blackening the lines (*hacures.*) For this purpose he employed a new mixture of sulphuret or potassium and iodine. But he (M. Niepce) did not succeed as he expected to do, for the iodine spread itself over the whole surface, and rendered the objects more confused. The great inconvenience, however, at the process, was the little sensitiveness of the coating (*enduit,*) for it sometimes required three days for the light to produce sufficient effect. It will easily be conceived, therefore, that this means was not applicable to the Camera Obscura, upon which it is essential that the object should be *instantaneously* fixed; since the relative positions of the sun and earth being changed, the objects formed by it were destroyed. M. Niepce was therefore without hope of doing more than multiplying engravings, in which the objects being stationary are not affected by the different relative positions of the sun. M. Daguerre was devoting himself to the same pursuit as M. Niepce when he associated himself with that gentleman and brought to the discovery an important improvement. The coating employed by M. Niepce had been laid on by means of a tampon or dabber similar to the process used in printing, and consequently the coating was neither of a regular thickness nor perfectly white. M. Daguerre conceived the idea of using the residuum which is obtained from lavender, by distilling it; and, to render it liquid and applicable with more regularity, he dissolved it in ether. Thus a more uniform and whiter covering was obtained, but the object, notwithstanding, was not visible at once—it was necessary to place it over a vase containing some kind of essential oil, and then the objects stood forth. This was not all M. Daguerre aimed at. The tints were not deep enough, and this composition was not more sensitive than that of M. Niepce. Three days were still necessary to obtain designs. We now come to the great discovery in the process, for which M. Daguerre has received a national reward. It is to the following effect:—A copper sheet, plated with silver, well cleaned with diluted nitric acid is exposed to the vapor of iodine, which forms the first coating, which is very thin, as it does not exceed the millionth part of a metre in thickness. There are certain indispensable precautions necessary to render this coating uniform, the chief of which is the using of a rim of metal round the sheet. The sheet, thus prepared, is placed in the Camera Obscura, where it is allowed to remain from eight to ten minutes. It is then taken out, but the most experienced eye can detect no trace of the drawing. The sheet is now exposed to the vapor of mercury, and when it has been heated to a temperature of 60 degrees of Reaumur, or 167 Fahrenheit the drawings come forth as if by enchantment. One singular and hitherto inexplicable fact in this process is, that the sheet, when exposed to the action of the vapor, must be inclined, for if it were placed in a direct position over the vapor, the results would be far less satisfactory. The angle used is 45 degrees. The last part of the process is to place the sheet in the hyposulphate of soda, and then to wash it in a large quantity of distilled water. The description of the process appeared to excite great interest in the auditory, amongst whom we observed many distinguished persons connected with Science and the Fine Arts.

Unfortunately the locality was not judged suitable for the performance of M. Daguerre's experiments, but we understand that arrangements will be made for a public exhibition of them. Three highly curious drawings obtained in this manner were exhibited: one of the Pont Marie; another of M. Daguerre's atelier; and a third of a room containing some rich carpeting, all the minutest threads of which were represented with the most mathematical accuracy, and with wonderful richness of effect.

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